ISSN 2671-0501

in LOVE with volim KONAVLE

Broj / Number **5/2024**





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SADRŽAJ / CONTENTS

CAVTAT KONAVLE
... where life is a simple pleasure

Niko Kapetanić, živuća konavoska enciklopedija **6**
Niko Kapetanić, a Living Konavle Encyclopedia

Egzotična geometrija konavoskog veza **12**
The Exotic Geometry of Konavle Embroidery

Frano Supilo, osebujni publicist i političar koji je obilježio svoje doba **18**
Frano Supilo, A Remarkable Publicist and Politician

Svjedočanstvo pripadnosti Konavala Dubrovniku **22**
A Testament to Konavle's Ties to Dubrovnik

U radovima Mija Šiše Konavljanina zabilježen je čitav život Konavala **30**
The works of Mijo Šiša record the entire life of Konavle

Čuvar konavoske baštine **38**
Guardian of Konavle's Heritage

U poeziji Petra Obada može se prepoznati i sebi nasmijati svaki Konavljanin **46**
In the poetry of Petar Obad, every person from Konavle can recognize himself and laugh at himself

Već u 17. stoljeću Dubrovčani su uživali u ledu sa Snježnice **50**
Dubrovnik Enjoyed Ice from Sniježnica Mountain as Early as the 17th Century

Teniska zvijezda Marin Čilić otkriva zašto mu je Cavtat najdraže mjesto na svijetu **56**
Tennis star Marin Čilić reveals why Cavtat is his favorite place in the world

Da mi je zabalat precrkvom **60**
If only I were to dance in front of the church

Renault 4 i Konavle vole se javno **68**
Renault 4 and Konavle Love Affair

Likeri s aromama iz vrta obitelji Bratoš **74**
Liqueurs with aromas from the Bratoš family garden

Slatki okus tradicije iz Mihanića **80**
The Sweet Taste of Tradition

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Konavle Travel
Lokalpatrioti Rijeka
OPG Pero Šiša

Naklada
Printing Run
1000

Tisak
Print
Alfa-2, Dubrovnik

Naslovnica
Cover Photo
Juraj Paljetak

ISSN 2671-0501

Božo Lasić

Načelnik Općine Konavle
Prefect of the Municipality of Konavle



Dragi posjetitelji!

Iz godine u godinu pripada mi čast i ovim putem iskazati Vam dobrodošlicu u naš dom, mali kutak raja na zemlji u kojem mi imamo sreću živjeti cijelu godinu. Iako nije sporno da ljeto i more daju posebnu draž jugu Hrvatske, veseli me činjenica da je sve više naših posjetitelja počelo otkrivati mir i tišinu koje pruža vrijeme izvan sezone.

U ovim obraćanjima uvijek imam slatku brigu staviti naglasak na goste koji nam dolaze prvi put ili se prvenstveno obratiti svima vama koji nam se vraćate iz godine u godinu jer su te brojke svake godine sve veće.

Za one koji su nas tek otkrili želim ponoviti da su Konavle kraj u kojem ćete naći kombinaciju kakva ne postoji nigdje drugdje na svijetu. To je mjesto gdje tradicija ne sreće trendove, nego trendovi žive s tradicijom.

Mi se ponosimo našim „domaćinstvom", pojmom koji teško možemo prevesti, a da ne izgubi potpuni smisao i značenje. Najbolje ga je opisati kao jedan proces stvaranja gotovo obiteljskih odnosa s našim gostima, odnosa koji se vrlo često razvijaju u dugogodišnja prijateljstva, a ponekad i uzajamne posjete. Seoski turizam, u kojem smo predvodnici u Republici Hrvatskoj, jedini je vid održivog turizma i kao takav potiče sve, samo ne ubrzan ritam i nagle promjene. Zato ćete nerijetko vidjeti da u stvaranju jednog domaćinstva sudjeluje cijela obitelj.

Sukladno tome, ovdje možete osjetiti kako se nekad živjelo, a da ne izgubite one aspekte modernog ugođaja na koje ste naviknuti. Naravno, ako to sami želite, a naše je iskustvo da vas se većina prepusti miru i tišini koji „nadglasaju" buku neona koju osjećate doma.

Osim uživanja u prirodi, bicikliranju, moru, suncu i svemu što to sa sobom nosi, naša gastronomija i vina konavoskoga kraja stvorit će uspomene o kojima ćete htjeti pričati svojim prijateljima.

Za naše drage prijatelje, koji nam se vraćaju, nema smisla nabrajati sve ono što i sami znaju. Dobro došli natrag, predugo se ne vidjesmo!

Dear visitors,

Year after year, it is my honor to welcome you to our home, a little corner of paradise on Earth where we are fortunate enough to live year-round. While it is undeniable that summer and the sea give a special charm to the south of Croatia, I am delighted that more and more of our visitors have begun to discover the peace and tranquility offered by the Konavle area in the off-season.

In these welcoming words, I always have the pleasure of greeting our first-time guests, but mainly, addressing all of you who return to us year after year, because those numbers are steadily increasing.

For those who have just discovered us, you are about to discover that Konavle is a region where you will find a combination that exists nowhere else in the world. It is a place where tradition does not confront modern trends, but rather where trends live with tradition.

We are proud of our tradition of hosting guests, what we call domaćinstvo. This term is best described as a process of creating almost familial relationships with our guests, relationships that very often develop into long-term friendships, and sometimes even mutual visits. Rural tourism, in which we are pioneers in the Republic of Croatia, is the only form of sustainable tourism and as such resists a fast pace and sudden changes. That is why you will often see that the whole family is involved in the business of the family homestead.

Accordingly, here you can feel how people once lived, without losing the aspects of modern comfort that you are accustomed to. Of course, if you wish, we invite you to surrender to the peace and quiet that replaces the noise and rush that you probably experience at home.

In addition to enjoying nature, cycling, the sea, the sun, and everything that comes with it, the gastronomy and wines of the Konavle region will create memories that you will want to tell your friends about.

For our dear friends, who are returning to us, there is no need to list everything that you already know. Welcome back, it's been too long!

Frano Herendija



Direktor Turističke zajednice Općine Konavle
Director of the Konavle Tourist Board

Poštovani čitatelji, poštovani posjetitelji Konavala,

pred vama je peti broj našeg i vašeg časopisa „Volim Konavle – In Love with Konavle" kojim obilježavamo našu prvu obljetnicu. Malu, ali nama jako važnu i jako dragu, vjerujemo, prvu od mnogih u nizu.
I ovaj broj našeg časopisa „Volim Konavle" obrađuje brojne zanimljive teme kojima ćemo, vjerujemo, pobuditi vašu pozornost i osvježiti sjećanja na neke osobe na čije smo nasljeđe i danas ponosni, ali i na neke suvremenike koji na razne načine obilježavaju ovo naše vrijeme.
Kulturno umjetničko društvo Čilipi ove godine obilježava 70 godina uspješnog rada. Ovi čuvari konavoskog folklora primjer su dobre prakse koji već desetljećima kroz glazbu i ples približavaju turistima vrijednosti i identitet ljudi ovog kraja na nedjeljnim folklornim priredbama u Čilipima. Zatim, tu je priča o Zavičajnom muzeju Konavala u kojem se čuva bogati fundus ženske i muške narodne nošnje iz različitih perioda ovog kraja, kao i nakit, oružja, glazbala, umjetničke slike, fotografije i drugi razni uporabni predmeti.
Renault 4, automobil nadimka „Mali div", je zbog svoje multipraktičnosti bio iznimno omiljen u Konavlima i imao je posebno mjesto u skoro svakoj konavoskoj obitelji. Danas ta priča živi kroz originalni izletnički program kao dio turističke ponude Konavala.
Donosimo i priču o konavoskom eruditu Niku Kapetaniću koji nam, kroz svoje knjige, ostavlja u nasljeđe dragocjena saznanja o povijesti i vrijednostima našeg kraja.
Podsjećamo i na velikog konavoskog slikara naive Miha Šišu Konavljanina, zatim konavoskog kuhara, poljoprivrednika i pjesnika Petra Obada i konavoskog zeta, svjetski poznatog tenisača, Marina Čilića.
U ovom broju predstavljamo obiteljsko gospodarstvo Bratoš i njihove likere od autohtonog aromatičnog bilja koje im daje poseban okus konavoskog podneblja, ali i obiteljsko gospodarstvo Pero Šiša i njihovu paletu tradicionalnih proizvoda ovog kraja.
U nadi da će vam ove, kao i druge teme koje obrađujemo u ovom broju, biti zanimljive, prepuštam vas pričama i uživanju njihova čitanja.
Mi Konavle već volimo, a ne sumnjamo da ćete ih zavoljeti i vi.

Dear readers, Dear visitors to Konavle,

Before you is the fifth issue of our magazine "Volim Konavle – In Love with Konavle", with which we mark our first important milestone. A small, but very important and dear one to us, and we believe, the first of many.
This issue of our magazine "In Love with Konavle" also covers several interesting topics that we believe will attract your attention and introduce you to some historic local characters whose heritage we are still proud of today, as well as some contemporary residents who influence our local culture.
This year the Čilipi Culture and Arts Society celebrates 70 years of successful work. These guardians of Konavle folklore have for decades been bringing tourists closer to the values and identity of the people of this region through music and dance at weekly folklore events in Čilipi. Then, there is the story of the Konavle County Museum, which houses a rich collection of traditional women's and men's clothing from different periods of this region, as well as jewelry, weapons, musical instruments, paintings, photographs, and other everyday objects.
In these pages, you can read about the Renault 4, a car nicknamed "Little Giant", which was extremely popular in Konavle due to its versatility and had a special place in almost every Konavle family. Today, this story lives on through an original excursion program as part of the tourist offer of Konavle.
We also bring the story of the Konavle historian and scholar Niko Kapetanić, who, through his books, leaves us a legacy of valuable knowledge about the history and values of our region.
We also remind you of the great Konavle naïve painter Miho Šiša Konavljanin, as well as Konavle chef, farmer, and poet Petar Obad, and Konavle's son-in-law, the world-famous tennis player, Marin Čilić.
In this issue, we present the Bratoš Family Farm and their liqueurs made from indigenous aromatic plants that give them a special taste of the Konavle region, as well as the Pero Šiša Family Farm and their range of traditional products from this region.
Hoping that these, as well as other topics covered in this issue, will be interesting to you, I leave you to the stories and to enjoying reading them.
We already love Konavle, and we have no doubt that you will fall in love too.

AUTOR BROJNIH KNJIGA

Niko Kapetanić,

živuća konavoska enciklopedija

“Povijesna istraživanja Kapetanić je započeo na stanovništvu Konavala. Rijetke su konavoske kuće čije zidove ne krasi rodoslovlje koje je on izradio. Pozabavio se i iseljeništvom, koje je od 1815., nakon pada Republike, a kasnije zbog peronospore koja je napala lozu, političkih režima i posljedica rata, bolji život potražilo preko oceana, najviše u SAD-u, gdje i danas žive brojni potomci konavoskih rodova. Napravio je tako bazu podataka stanovništva koje seže u davno 15. stoljeće sve do danas.



Dok je Dubrovnik svoju slobodu utkao u svaki kamen grada i čuvao je diplomacijom i mudrošću, za Konavljane je sloboda uvijek bila, usuđujem se reći i ostala, plodna zemlja. Poljoprivreda i trgovina, ali i obrti, hranili su i razvijali ovu dolinu na samom jugu Hrvatske, u kojoj žive vrijedni, pomalo tvrdoglavi ljudi, koji i danas čuvaju, u svojim genima i običajima, vrijednosti koje su se s koljena na koljeno prenosile stoljećima.

Naš sugovornik Niko Kapetanić razotkrio je, proučio i zapisao njihove biografije, bune, svakodnevnicu, kroz više od 30 godina istraživanja povijesnih izvora i desetke objavljenih knjiga.

Želja za spoznajom smisla života te znatiželja koja ga i danas, u njegovim sedamdesetim, ne napušta, razlog su što je kao mladić odlučio upisati pa završiti Biotehnološki fakultet u Zagrebu.

- Filozofi raspravljaju o smislu života, o početcima, ali da bi o tome mogli raspravljati, moraju proučiti tvar, materiju, prirodne zakone. Zato sam i ja krenuo tim putem. Biokemija me je zanimala na ontološkoj razini. Zanimalo me kako se elektroni gibaju oko jezgre, kako se spajaju, kako nastaje molekula vode...Bavio sam se fizikalnom kemijom, višom matematikom... Kad sam sve to naučio i završio fakultet, radio sam kao tehnolog, a onda i kao direktor konavoske mljekare i to 12 godina, sve do 1990.godine.

Pitanje povijesti je jedna vrsta tog traženja smisla. Počeo sam široko s Kinom i Indijom, Inkama i Majama. Došao sam do Europe pa sam se vraćao sve bliže i bliže. Zaustavio sam se na Dubrovačkoj Republici i Konavlima.

Zbog zdravstvenih razloga, po povratku s fakulteta, bio sam primoran ostati u Dubrovniku i onda sam shvatio kako se cijeli svijet može spoznati u samo jednoj jedinoj sobi. Mene turistički grad nikad nije interesirao, živim u Dubrovniku iz vremena Republike, kad je on bio sjedište europske diplomacije, špijunaže, biznisa, trgovine, pomorstva i bankarstva.

Zaustavivši se tu, parkirao sam se i razapeo šator u Državnom arhivu u Dubrovniku. Povijest je postala moja opsesija, ali kao biokemičar po struci, nisam htio biti „osoba koja se razumije u sve" pa sam deset godina učio radeći volonterski u dubrovačkom ogranku Hrvatske akademije znanosti i umjetnosti uz pokojnog akademika Nenada Vekarića i druge njegove kolege Stjepana Ćosića, Nelu Lonzu, Vesnu Miović.

Povijesna istraživanja Kapetanić je započeo na stanovništvu Konavala.

„- Pitanje povijesti je jedna vrsta tog traženja smisla. Počeo sam široko s Kinom i Indijom, Inkama i Majama. Došao sam do Europe pa sam se vraćao sve bliže i bliže. Zaustavio sam se na Dubrovačkoj Republici i Konavlima.

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Pobrojao je epigrafičke spomenike u Konavlima i mlinove na rijeci Ljutoj. Bavio se pitanjem granica Dubrovačke Republike. Zajedno s Božom Lasićem, današnjim načelnikom Konavala, sačuvao je sjećanje na dubrovački tramvaj. Obradio je povijesne izvore vezane uz tvrđavu Sokol grad koja je u njegovom mandatu na čelu Društva prijatelja dubrovačke starine otkupljena od privatnih vlasnika i obnovljena, nakon što je gotovo 400 godina propadala u ruševnom stanju.

Kapetanić je pobrojio, i pisanim dokumentima potvrdio, postojanje kneževih dvorova Dubrovačke Republike na Lastovu, Pelješcu, u Primorju, Župi, Lopudu i Konavlima te pokrenuo njihov otkup i obnovu. I Knežev dvor u Pridvorju, danas muzej, svjedoči o predanom radu ovog čovjeka. Konavle su mu zahvalile Nagradom za životno djelo 2007. godine, iako njegovo životno djelo još nastaje i istraživanje o Konavlima nije završio.

Knjiga koju definitivno možemo izdvojiti iz Kapetanićevog bogatog opusa je *Konavoska buna 1799. – 1800. ili Nećete pro Zvekovice*. U toj knjizi izdanoj 2019. autor donosi svoja zapažanja o konavoskoj želji za povratom zemlje koja traje od trenutka kad su Dubrovčani kupili Konavle pa sve do današnjih dana.

- Kad su Dubrovčani u 15. stoljeću stekli Konavle, oni su ih povijesno osvijetlili. Zapisali su i sačuvali preko 4 000 toponima koji se i danas koriste. No ti nazivi sežu još dalje u povijest. Dubrovčani su Konavle podijelili na vlastelinske posjede, imenovali upravitelje, pobrojali rijeke, potoke, crkve, ciglane... Uredili su katastar zemljišta tako da mi danas točno možemo odrediti u kojem je povijesnom periodu koji dio zemljišta bio čiji. Na osnovu tih podataka napravio sam povijesne karte za svako konavosko selo. - kaže Kapetanić koji će uvijek istaknuti tu jednu buntovnu crtu Konavljana, koja im je i danas zapisana u genima.

- Kad sam radio temu konavoske bune, pitao sam se odakle u 18. stoljeću ta borbenost i antagonizam Konavljana prema Dubrovačkoj Republici? Što je uzrok tome da se Konavljani stalno nešto bune dok svi ostali dijelovi terito-

AUTOR BROJNIH KNJIGA



rija Republike pristaju na sva pravila koja im nameće dubrovačka vlastela? Shvatio sam da je tome razlog što su puno prije nego što su ih Dubrovčani kupili, Konavljani imali svoju vlastelu, svoje zemljoposjednike koji su sačuvali, tijekom 400 godina, tu želju za povratom vlastite zemlje. Prije Gundulića, i Sorkočevića, konavoska vlastela bili su Rugići, Zumbatkovići i drugi. Njima su Dubrovčani oduzeli zemlju. Neki su ostali u Konavlima, a neki su zapalili kuće i odselili. No istina je da je, nakon službene kupnje, četiri godine trajala borba Dubrovčana za stvarnu vlast u Konavlima. Zavladali su tek kad su pristali na zahtjeve Konavljana. Konavoskoj vlasteli ostavili su u posjed kuće s oborom i 12 zlatica zemlje. Tako da u Konavlima već u 15. stoljeću imamo zemljoposjednike, ujedno i misleće ljude, koji nisu samo neuki kmetovi.

Dubrovačka vlastela surađivala je s konavoskim „vlasteličićima", tako su ih zvali, premda su mnogi od njih bili bogatiji od mnogih dubrovačkih aristokrata. Tako imamo pisane izvore koji nam kažu da je šef granične komisije, koja je odredila granicu Republike na Debelom brijegu, bio Ratko Popović, bivši konavoski vlastelin prema čijem prezimenu selo Popovići i danas nosi ime.

Čitajući povijesne izvore jasno je da su te stare, vlastelinske obitelji jezgra koja je sačuvala misleći dio stanovništva Konavala. Njihov se utjecaj može pratiti kroz stoljeća. Kasnije ih se naziva „velikim kućama". A to su dijelom vlastelinske kuće, a dijelom i bogate kuće, čiji su članovi postali pomorci-ma i trgovcima te su kapital ulagali u Konavle. Koliko se dubrovačka vlast bojala konavoskih vlastelina, dokazuje i dokument kojim izričito zabranjuju da Konavljani kupuju zemlju u Konavlima. Takav dokument ne postoji ni za Pelješac, ni za Župu ili Primorje.

Nakon svega jasna je i ova buna na kraju 18. stoljeća, a zanimljivo je da se 400 godina ta želja za povratom zemlje i ispunila. Ukidanjem Republike 1806. Konavljani ponovno postaju vlasnici svoje zemlje. Pred kraj Drugog svjetskog rata u Konavlima se diže buna. Ovoga puta protiv komunista i njihove ideje da se zemlja nacionalizira. I danas se u Konavlima osjeti to naslijeđe, jer rijetki Konavljani prodaju kuću i zemlju, objašnjava mi Niko Kapetanić.

I mogli bismo tako pričati satima i napisati još desetak knjiga o Konavlima, no vrijeme je da se osvrnemo na jednu osobinu, kojom Konavljane drugi žitelji bivše Republike često i pogrdno časte. A to je takozvana *konavoska malicija.*

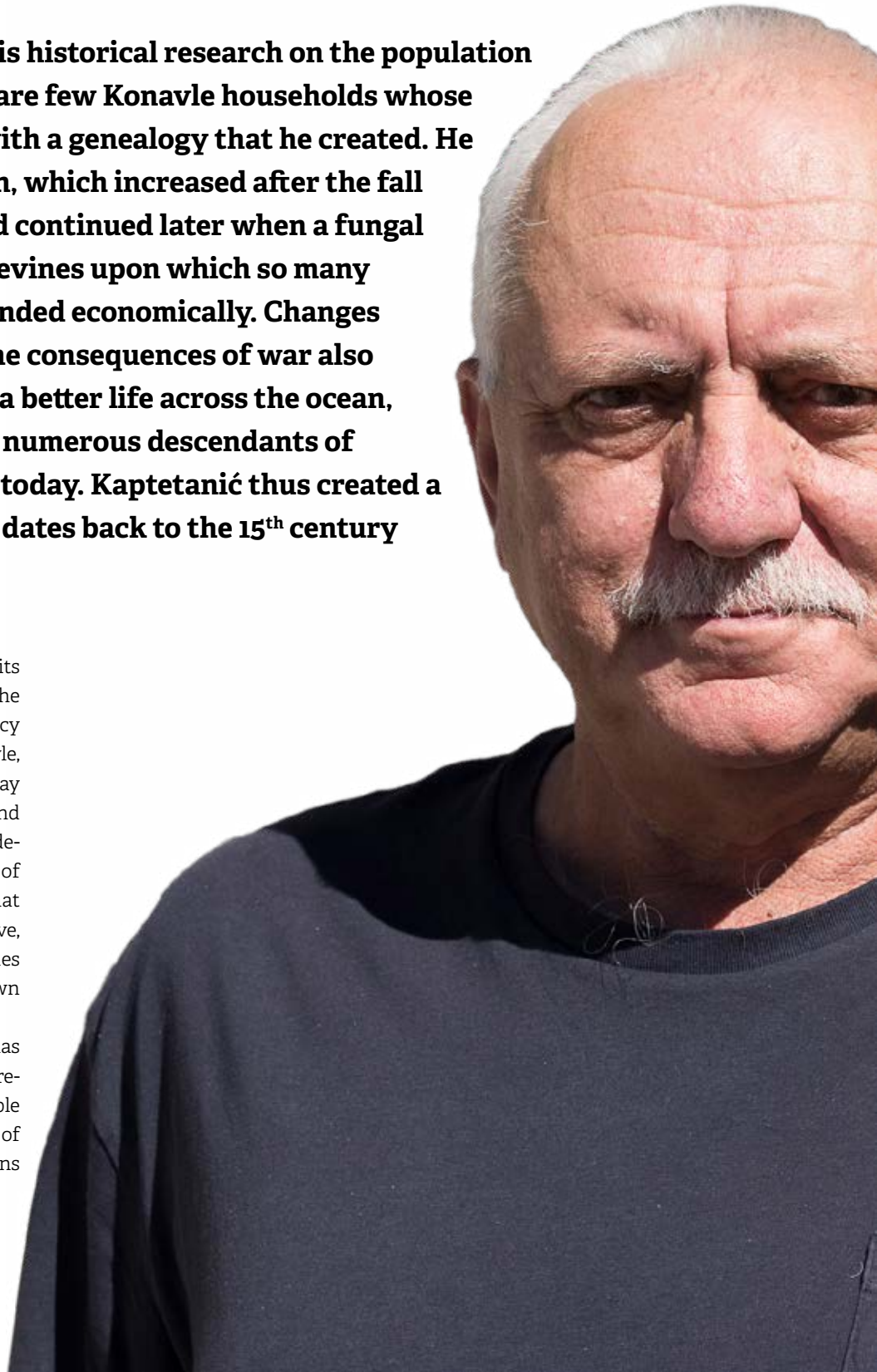
- Nije to zloća. Konavljani nisu po prirodi zli ljudi. To je borbenost i mudrost, osobine koje su kroz 400 godina okruženosti Konavala osmanskom vlasti, bile nužne za preživljavanje. Nama se to danas čini jednostavno, jer je Dubrovačka Republika Osmanlije pretvorila u saveznike, ali na graničnom terenu, u Konavlima, uvijek je postojala opasnost od pljačke, otmice, napada. Konavle su živjele u blagostanju, u duhu kršćanstva i s čvrstim običajnim pravom, dok su ih 4 stoljeća okruživali potpuno drugačiji ljudi i po vjeri i po običajima, a uz to siromašni i često gladni. Zato su Konavljani razvili taj neki borbeni, lukavi duh. Nadalje, i ta svijest o konavoskoj političkoj samobitnosti, koja seže još u 12. stoljeće, postojanje aristokratskog sloja koji je svoje bogatstvo temeljio na poljoprivredi i tako kmetovima bio bliži od gradske vlastele, izdvajala je Konavljane od svih drugih dubrovačkih provincija. Dubrovačka aristokracija stoga se uvijek bojala konavoskih buna i s posebnom pažnjom ih nastojala pokoriti i zadržati u kmetskom položaju. Taj strah Dubrovčana od Konavljana rezultirao je tim pogrdnim nazivom. U stvarnosti Konavljane i danas odlikuje ta borbenost, ali ona nema nikakve veze sa zločom, prije bih to nazvao upornošću, bistrinom i željom za dokazivanjem, željom da se ostavi trag i sačuva domovina.

„Kapetanić je pobrojio, i pisanim dokumentima potvrdio, postojanje kneževih dvorova Dubrovačke Republike na Lastovu, Pelješcu, u Primorju, Župi, Lopudu i Konavlima te pokrenuo njihov otkup i obnovu. I Knežev dvor u Pridvorju, danas muzej, svjedoči o predanom radu ovog čovjeka.

By: Katarina Fiorović

Niko Kapetanić, a Living Konavle Encyclopedia

“Kapetanić began his historical research on the population of Konavle. There are few Konavle households whose walls are not decorated with a genealogy that he created. He also dealt with emigration, which increased after the fall of the Republic in 1815 and continued later when a fungal mildew attacked the grapevines upon which so many Konavle households depended economically. Changes in political regimes and the consequences of war also led many families to seek a better life across the ocean, mostly in the USA, where numerous descendants of Konavle families still live today. Kaptetanić thus created a population database that dates back to the 15th century and continues to this day.



While Dubrovnik has woven its freedom into every stone of the city and preserved it with diplomacy and wisdom, for the people of Konavle, freedom has always been, and I dare say remains, the fertile land. Agriculture and trade, as well as crafts, have fed and developed this valley in the very south of Croatia, where hardworking, somewhat stubborn people live, who still preserve, in their genes and customs, the values that have for centuries been passed down from generation to generation.

Our interviewee Niko Kapetanić has become an expert in the biographies, rebellions, and everyday lives of the people of Konavle, through more than 30 years of research of historical sources and dozens of published books.

A PROLIFIC AUTHOR AND HISTORIAN

The desire to understand the meaning of life and the curiosity that still lies within him, even in his '70s, are the reasons why as a young man he decided to study at the Faculty of Biotechnology in Zagreb.

"Philosophers discuss the meaning of life, the beginnings, but in order to discuss them, they must also study matter, material, natural laws. That's why I also chose that path," he explained. "I was interested in biochemistry at the ontological level. I was interested in how electrons move around the nucleus, how they combine, how a water molecule is formed... I was involved in physical chemistry, higher mathematics... When I learned all that and graduated from college, I worked as a technologist, and then as the director of a Konavle dairy farm for 12 years, until 1990."

"The question of history is one form of that search for meaning. I started broadly with China and India, the Incas and the Mayans. I came to Europe and came back, closer and closer. I stopped at the Dubrovnik Republic and Konavle."

"For health reasons, after returning from college, I had to remain in Dubrovnik. Then I realized how the whole world can be known in just one room. I was never interested in the tourism aspects of the city; I live in the Dubrovnik from the time of the Republic, when it was the seat of European diplomacy, espionage, business, trade, shipping, and banking."

"Stopping there, I parked and pitched a tent in the Dubrovnik State Archives. History became my obsession, but as a biochemist by profession, I didn't want to be 'a person who knows everything', so I spent ten years learning by volunteering at the Dubrovnik branch of the Croatian Academy of Sciences and Arts with the late scholar Nenad Vekarić and his colleagues Stjepan Ćosić, Nela Lonza, Vesna Miović."

Kapetanić began his historical research on the population of Konavle. There are few Konavle households whose walls are not decorated with a genealogy that he created. He also dealt with emigration, which increased after the fall of the Republic in 1815 and continued later when a fungal mildew attacked the grapevines upon which so many Konavle households depended economically. Changes in political regimes and the consequences of war also led many families to seek a better life across the ocean, mostly in the USA, where numerous descendants of Konavle families still live today. Kaptetanić thus created a population database that dates back to the 15th century and continues to this day. He says with a smile that there is no person from Konavle whom he cannot find in his database within 15 minutes.

He recorded the monuments in Konavle and the mills on the Ljuta River. He dealt with the issue of the borders of the Dubrovnik Republic. Together with Božo Lasić, the current mayor of Konavle, he preserved the memory of the iconic Dubrovnik trolley cars, which functioned until the 1970s. He processed historical sources related to the Sokol Grad Fortress, which during his term as head of the Society of Friends of Dubrovnik Antiquities, was bought back from private owners and renovated, after it had been decaying in ruins for almost 400 years.

Kapetanić counted, and confirmed with written documents, the existence of the Rector's Courts of the Dubrovnik Republic on the island of Lastovo, on the Pelješac Peninsula, in the regions of Primorje and Župa, on Lopud Island, and in Konavle, and initiated their purchase and renovation. The Rector's



> ***"The question of history is one form of that search for meaning. I started broadly with China and India, the Incas and the Mayans. I came to Europe and came back, closer and closer. I stopped at the Dubrovnik Republic and Konavle."***

Palace in Pridvorje, Konavle, today a museum, testifies to the dedicated work of this man. Konavle thanked him with the Lifetime Achievement Award in 2007, although his life's work is still in progress and his research on Konavle is not yet finished.

The book that can definitely be singled out from Kapetanić's rich opus is the ***Konavle Rebellion in 1799 – 1800 or, You Won't Pass Zvekovica***. In this book published in 2019, the author presents his observations on the Konavle desire to return their land that has lasted from the moment the Dubrovnik Republic bought Konavle until the present day.

"When the Dubrovnik Republic acquired Konavle in the 15th century, they shed historical light on it. They recorded and preserved over 4,000 place names that are still used today. However, these names go back even further in history. The Dubrovnik Republic divided Konavle into feudal estates, appointed administrators, counted rivers, streams, churches, brickyards... They organized a land register so that today we can precisely determine which part of the land belonged to whom in which historical period. Based on this data, I made historical maps for each Konavle village," says Kapetanić. In our conversation, he emphasized one rebellious trait of the Konavle people, which is written in their genes even today.

"When I was working on the topic of the Konavle rebellion, I wondered where the Konavle people's fighting spirit and antagonism towards the Dubrovnik Republic came from in the 18th century. What is the reason that the Konavle people are constantly rebelling while all other parts of the Republic's territory accept all the rules imposed on them by the Dubrovnik nobles? I realized that the reason is that long before the Dubrovnik people bought them, the Konavle people had their own nobility, their own landowners who had preserved, for 400 years, that desire to return their own land. Before Gundulić and Sorkočević, the Konavle nobility were the Rugić family, the Zumbatković family, and others. The Dubrovnik people took their land. Some stayed in Konavle, while others burned their houses and moved away. However, the truth is that after the official purchase, the Dubrovnik Republic fought for four years for real authority in Konavle. They only came to power when they agreed to the demands of the Konavle people. They left the Konavle nobility in possession of houses with yards and 12 ***zlatica*** of land [1 zlatica =1678 m^2]. So, in Konavle, already in the 15th century, we have landowners, who are also thinking people, who are not just uneducated peasants."

"The Dubrovnik nobility cooperated with the Konavle 'little noblemen', as they were called, although many of them were richer than many Dubrovnik aristocrats. Thus, we have written sources that tell us that the head of the border commission, which determined the border of the Republic on Debeli Brijeg, was Ratko Popović, a former Konavle nobleman, after whom the village of Popovići still today is named."

"Reading historical sources, it is clear that these old, noble families are the core that preserved the educated part of the Konavle population. Their influence can be traced through the centuries. They were later called 'great houses'. And these were partly noble houses, and partly wealthy houses, whose members became sailors and merchants and invested capital in Konavle. The extent to which the Dubrovnik authorities feared the Konavle nobles is also evidenced by a document in which they explicitly forbid the Konavle people from buying land in Konavle. There is no such document for Pelješac, Župa or Primorje."

After all this, the motives for the rebellion at the end of the 18th century are also clear, and it is interesting that this desire to return the land was fulfilled after 400 years. With the abolition of the Republic in 1806, the Konavle people once again became the owners of their land. Towards the end of the Second World War, another rebellion broke out in Konavle. This time it was against the Communists and their idea of nationalizing the land. Even today, this heritage can be felt in Konavle, because it is rare for Konavle people to sell their house and land," Kapetanić explains.

We could talk like this for hours and write a dozen more books about Konavle, but it's time to look at one trait that other residents of the former Republic often use to insult people from Konavle. And that is the so-called ***Konavle malice***.

"It's not malice. The Konavle people are not evil by nature. It is a fighting spirit and wisdom, qualities that were necessary for survival during the 400 years that Konavle was surrounded by Ottoman rule. It seems simple to us today, because the Dubrovnik Republic turned the Ottomans into allies, but on the border territory, in Konavle, there was always the danger of pillage, kidnapping, and attack. Konavle lived in prosperity, in the spirit of Christianity and with firm customary law, while for four centuries they were surrounded by people who were completely different in religion and customs, and who were also poor and often hungry. That is why the Konavle people developed that sort of fighting, cunning spirit. Furthermore, the awareness of Konavle's political autonomy, which dates back to the 12th century, the existence of an aristocratic class that based its wealth on agriculture and was thus closer to the peasants than the urban nobility, set the Konavle people apart from all other Dubrovnik provinces. The Dubrovnik aristocracy was therefore always afraid of Konavle rebellions and, with special attention, made sure to subdue them and keep them in the position of peasants. This fear of the Konavle people by the Dubrovnik people resulted in this derogatory term. In reality, even today the Konavle people are still distinguished by this fighting spirit, but it has nothing to do with malice. I would rather call it persistence, cleverness, and a desire to leave one's mark and preserve one's land."

EGZOTIČNA GEOMETRIJA KONAVOSKOG VEZA



Onoga časa kad je konavoski vez sišao na upotrebne i ukrasne predmete počeo se izrađivati i preko granica Konavala. Isprva u Cavtatu i Dubrovniku, a uskoro i dalje. Tijekom 20. stoljeća izrađivao se gotovo u svim domaćinskim školama u državama koje su tada postojale.

Konavoski vez nadaleko je poznat po svojoj egzotičnoj geometriji. Isprva je krasio samo košulje ženske nošnje u Konavlima, gdje se isključivo i izrađivao. Početkom 20. stoljeća se otrgnuo sa ženskih košulja i preselio na ukrasne i upotrebne predmete, na jastuke i crkvene oltare, a sve zbog svoje ljepote kojom je intrigirao domaće ljude, ali i sve ostale koji su se susreli s Konavlima.

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I tako, dok je tijekom 20. stoljeća postojala paralelna upotreba konavoskog veza za nošnje i ostale vezenine, već osamdesetih godina proizvodnja veza za nošnju jenjava i veze se samo za suvenire i ukrasne predmete. Tih godina površina izvezenog dijela postajala je sve manja pa se činilo kako se konavoski vez pretvorio u bijele tkanine koje su samo bile obrubljene konavoskim vezom. Veći i bogatiji primjerci konavoskog veza vezle su samo pokoje starije Konavoke najčešće kao poklon

Napisala: **Antonia Rusković Radonić**

za vjenčanje ili članovima najbliže obitelji za uspomenu.

I onda se 2015. godine sve preokrenulo. Konavoski vez je dobio status zaštićenog kulturnog dobra Republike Hrvatske, a kroz brojne programe i radionice sve se više popularizirao i to baš na način na koji se tradicijski radio, na poprsnicama i rukavima, samo pretočen u kompozicije. Zaštitu je pratio katalog s preko tristo uzoraka veza iz kojega, od tada, mnoge vezilje crpe inspiraciju za svoj rad.



Danas se sve češće mogu vidjeti rekonstrukcije starih primjeraka poprsnica na radovima suvremenih vezilja. Vezene segmente vrsne vezilje organiziraju na način da stvaraju posve novi doživljaj potpuno ispunjenog platna vezom, a istovremeno održavaju umijeće izrade konavoskog veza u svojim najbitnijim segmentima. Ponavljaju vezene dionice kao i njihove prethodnice koje su to radile za ruho, stvarajući novu vrijednost konavoskom vezu.

Ljepota ovog veza se generira iz slijeda svih

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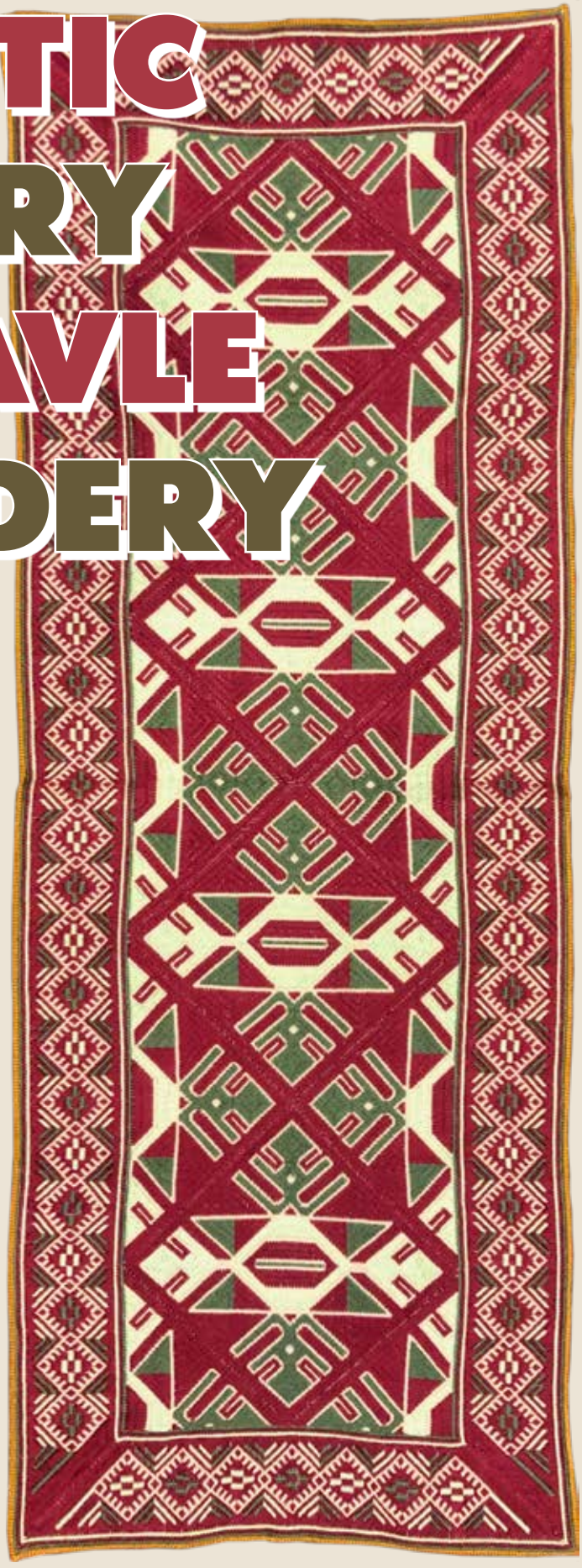
pravila i dijelova koje se može ukomponirati. Takvi radovi su zahtjevni i vremešni. Današnje vezilje svoje rekonstrukcije poprsnica najčešće samo izlažu i čuvaju za sebe i svoje jer vrijeme koje je potrebno za jednu kompoziciju od pola do metra kvadratnog je više mjeseci neprekidnog vezenja. U kompozicijama te veličine nalazi se i do 150 000 zabodaka što je ekvivalent ogromnog vremena i još veće ljubavi za izradu ovog umijeća.

Osim tristotinjak uzoraka koje se koriste u konavoskom vezu potrebno je poštovati i brojna pravila prilikom izrade. Bilo da je riječ o nizanju boja, načinu spajanja ili odvajanja elemenata u vezu ili drugom, uvijek se slijedi isti način rada kojim su se radile poprsnice i orukavlja konavoske nošnje kako se konavoski vez ne bi pretvorio u običnu utkanicu. Sva ta pravila utkana u današnje kompozicije govore o običajnoj vrijednosti veza, kao što su govorili o ženi koja je taj vez nosila na sebi. Tako svečani i svatovski vezovi ili pak oni radni i svagdašnji, korotni i svi ostali pretvoreni u kompozicije oživljavaju staru tradiciju promišljanja vezenog prostora kao jezika kojim se pripovijeda o životima u Konavlima kroz povijest.



By: **Antonia Rusković Radonić**

THE EXOTIC GEOMETRY OF KONAVLE EMBROIDERY



“The moment Konavle embroidery began to appear on utilitarian and decorative objects, it was also adopted beyond the borders of Konavle – first in Cavtat and Dubrovnik, and soon further afield. During the 20th century, it was made by students in almost all finishing schools in the wider region.

Konavle embroidery is known far and wide for its unique and intricate geometric patterns. At first, these embellishments were only found on the shirts of women's traditional dress in Konavle, where it was also exclusively made. At the beginning of the 20th century, it spread from women's shirts to decorative and utilitarian objects, to pillows and church altars, all because of its beauty which intrigued locals, as well as everyone else who came to Konavle.

The moment Konavle embroidery began to appear on utilitarian and decorative objects, it was also adopted beyond the borders of Konavle – first in Cavtat and Dubrovnik, and soon further afield. During the 20th century, it was made by students in almost all finishing schools in the wider region.

“And then in 2015, everything changed. The tradition of Konavle embroidery was granted the status of protected cultural heritage of the Republic of Croatia, and through numerous programs and workshops it became increasingly popular, especially in the traditional way it was made, on blouse bodices and sleeves.

And so, while during the 20th century there was a parallel use of Konavle and other styles of embroidery for traditional costumes, by the 1980s the production of embroidery for traditional dress was waning and embroidery was only used for souvenirs and decorative objects. In those years, the size of the embroidered area became smaller and smaller, so it seemed that traditional clothing from Konavle had turned into white fabric that was only trimmed with Konavle embroidery. Larger and richer examples of Konavle embroidery were only made by some older Konavle women, most often as a wedding gift or a memento for their closest family members.

And then in 2015, everything changed. The tradition of Konavle embroidery was granted the status of protected cultural heritage of the Republic of Croatia, and through numerous programs and workshops it became increasingly popular, especially in the traditional way it was made, on blouse bodices and sleeves. The official protected status was accompanied by a catalog with over 300 embroidery patterns from which, since then, many embroiderers have drawn inspiration for their work.

Today, reconstructions of old bodice patterns can be seen more and more often in the works of contemporary embroiderers. Skilled craftswomen organize the embroidered segments to create a completely new experience of a canvas completely filled with embroidery, while at the same time preserving the traditional aspects of the art. Like their predecessors, they repeat the embroidery patterns, section by section, giving new life to Konavle embroidery. The beauty of this embroidery is generated from the sequence of repeating



By: **Antonia Rusković Radonić**



patterns and variations. Such works are demanding and time-consuming. Today's embroiderers most often only exhibit and keep their reconstructions of bodices for themselves and their loved ones because it takes several months of continuous work to create one-half or one square meter. Compositions of this size contain up to 150,000 stitches, which requires an enormous investment of time and an even greater love for the creation of this art.

In addition to the 300 patterns used in Konavle embroidery, there are also numerous rules that must be followed during production. Whether it is a question of stringing colors, the way of connecting or separating elements in the embroidery or something else, the same method is always followed as was used to make the bodices and sleeves of the traditional Konavle costume so that it would not turn into ordinary cloth. All those rules woven into today's compositions speak of the traditional value of embroidery, as they spoke of the woman who wore that embroidery herself. Whether the particular embroidery pattern is intended for a wedding or festive celebration, to mark a period of mourning, or for everyday use, these creations preserve the embroidered space as a language that tells stories about lives in Konavle throughout history.



FRANO SUPILO, osebujni publicist i političar koji je obilježio svoje doba

Napisala: **Helena Puhara**

U 19. stoljeću Cavtat je malo primorsko mjesto na samom rubu Austro-Ugarske Monarhije koje će, unatoč svojoj perifernoj poziciji, iznjedriti nekoliko izvanserijskih ličnosti. Uz Baltazara Bogišića, Vlaha Bukovca i Tina Pattieru, ne smijemo zanemariti, iako je to nenaklonjena mu povijest često činila, ni osebujnu figuru publiciste i političara Frana Supila.

Već i njegova bista, povučena u sjenu cavtatskih borova uz franjevački samostan, blago spuštena glava i introspektivan pogled, zaintrigirat će nas da o njemu pokušamo otkriti nešto više. Možda je najbolje započeti riječima prijatelja mu i kolege Antuna Krespija, koji je zapisao: *U Dubrovniku je naučio: talijanski, njemački i francuski. Sve sam!... Nikad u kafani, nikad u krčmi. Ni pušač, ni kartaš, ni ženskar, ni vinopija. Niti pušku na rame, niti ometac u ruke. Sve je slobodno vrijeme sprovodio u čitanju i učenju.*

Tko je taj čovjek bez sitnih svakidašnjih poroka, ali strastvenog interesa za političku stvarnost svoje domovine?

Rodio se u radničkoj obitelji 1870. godine, u jednoj od cavtatskih uličica koja danas nosi njegovo ime. Nakon deset godina života u Cavtatu s obitelji seli u Dubrovnik gdje nastavlja školovanje. Već kao petnaestogodišnji mladić, član tajnog đačkog društva, svoja politička uvjerenja i bunt prema habsburškoj vlasti iskazat će akcijom prilikom posjeta prijestolonasljednika Rudolfa Dubrovniku. Frano Supilo, tada učenik završnog razreda građanske škole, bit će na neko vrijeme izbačen iz škole jer je, sa svojim prijateljima istomišljenicima, odlučio ne pozdraviti prijestolonasljednika skidanjem kape prilikom njegova svečanog dočeka u Dubrovniku.

Frano Supilo završava poljodjelnu školu, paralelno radeći na samoizobrazbi, te će se 1890. godine naći u osnivačkom odboru časopisa *Crvena Hrvatska* koji počinje izlaziti 1891., a čiji će urednik postati već sljedeće godine. Politika lista zagovarala je ujedinjenje hrvatskih zemalja te se protivila njemačkom prodoru na istok. Isticala je hrvatsku narav Dubrovnika, a protivila se talijanskom iredentizmu i srpskom autonomaštvu.

Potkraj 19. stoljeća Supilo seli u Rijeku (Sušak) i od 1900. godine uređuje *Novi list*, gdje će se pokazati kao vizionar i reformator hrvatskog novinarstva. Stvara koncept novina koje svojim dizajnom i sadržajem ne zaostaju za svjetskim trendovima.

Izuzetno predan svome poslu, određen bistrinom uma i velikom upornošću, interesom za politiku i državničkim rasuđivanjem, Frano Supilo privlači pozornost kako domaćih, tako i stranih političkih krugova.

Složena politička realnost ovih krajeva rezultirat će i novim političkim smjerom dijela hrvatskih i srpskih političara, tzv. politikom novog kursa, čiji je cilj bio ujedinjenje hrvatskih zemalja te poboljšanje položaja unutar Austro-Ugarske Monarhije, a u daljnjoj perspektivi i stvaranje nove južnoslavenske države.

Kao član Jugoslavenskog odbora, koji je službeno osnovan 1915. godine, Supilo će vrlo brzo uvidjeti da se srpska vizija i političke težnje znatno razlikuju od onih hrvatskih pa će već sljedeće godine iz njega istupiti.

Niz teških okolnosti koji su obilježili politički put Frana Supila, lažirani procesi, pokušaj rješavanja nedemokratičnosti pristupa južnoslavenskom pitanju, ali i beskompromisna politička etičnost, doveli su ga do teške bolesti i hospitalizacije. Umire 1917. godine, sam i napušten, u duševnoj bolnici u Londonu.





FRANO SUPILO
A Remarkable Publicist and Politician

In the 19th century, Cavtat was a small coastal town on the very edge of the Austro-Hungarian Monarchy. Despite its peripheral location, it has been the birthplace of several extraordinary figures. Along with Baltazar Bogišić, Vlaho Bukovac, and Tin Ujević, we must not neglect the unique figure of publicist and politician Frano Supilo, even though history has often overlooked him.

Even his bust, tucked away in the shade of the Cavtat pine trees near the Franciscan monastery, with its slightly lowered head and introspective gaze, will intrigue us to try to discover more

about him. Perhaps it is best to start with the words of his friend and colleague Antun Krespić, who wrote: "In Dubrovnik he learned Italian, German, and French. All alone! Never in the cafe, never in the tavern. Neither a smoker, nor a card player, nor a womanizer, nor a drinker. Not a gun on his shoulder, not a whip in his hands. He spent all his free time reading and studying."

Who is this man without petty everyday vices, but with a passionate interest in the political reality of his homeland?

He was born in 1870 into a working-class family, in one of the Cavtat streets that today bears his name. After ten years of living in Cavtat, his family moved to Dubrovnik where he continued his schooling. Already as a 15-year-old boy, a member of a secret student society, he would express his political convictions and rebellion against Habsburg rule by taking action during the visit of Crown Prince Rudolf to Dubrovnik. Frano Supilo, then a student in the final year of the civics school, was expelled from school for some time because, with his like-minded friends, he refused to take off his cap in greeting to the crown prince when he was ceremoniously welcomed in Dubrovnik.

Frano Supilo finished agricultural school, working on his self-education at the same time, and in 1890 he found himself on the founding board of the magazine *Crvena Hrvatska* (Red Croatia), which began publishing in 1891, and whose editor he would become the following year. The magazine's politics advocated the unification of Croatian lands and opposed German penetration to the east. It emphasized the Croatian character of Dubrovnik and opposed Italian territorial claims and Serbian autonomism.

At the end of the 19th century, Supilo moved to Rijeka (Sušak) and starting in 1900, he edited the newspaper *Novi List*, where he would prove himself to be a visionary and reformer of Croatian journalism. He created a newspaper concept that, in terms of design and content, kept up with the most modern world trends of the time.

Exceptionally dedicated to his work, determined by clarity of mind and great perseverance, with an interest in politics and statesmanlike judgment, Frano Supilo attracted the attention of both domestic and foreign political circles.

The complex political reality of this region would also result in a new political direction for some Croatian and Serbian politicians, the so-called "new course" policy, whose goal was the unification of Croatian lands, the improvement of their position within the Austro-Hungarian Monarchy, and in the long term, the creation of a new South Slavic state.

As a member of the Yugoslav Committee, which was officially founded in 1915, Supilo would very quickly realize that the Serbian vision and political aspirations were significantly different from those of the Croats, and so he left the committee the following year.

A series of difficult circumstances that marked Frano Supilo's political path, including rigged trials and attempts to resolve the undemocratic approach to the South Slavic question, as well as his own uncompromising political ethics, led him to a serious illness and hospitalization. He died in 1917, alone and abandoned, in a psychiatric hospital in London.

Although his contributions to society were not recognized during his lifetime, today he is known as an important figure in Croatian history.



Svjedočanstvo Konavala



“Kad zazvoni veliko zvono, čuje se u cijelom polju, do u Čilipe!“

Franjevački samostan sv. Vlaha u Pridvorju, nekadašnjem administrativnom središtu Konavala, podignut je odlukom Velikog vijeća, 25. srpnja 1429., za koju je glasalo 104 od 114 okupljenih vijećnika. Iako je Sebastijan Slade-Dolci tvrdio da je samostan utemeljen 1417., tu tvrdnju nije potkrijepio. Povijesni izvori kazuju kako je za izgradnju odabrana lokacija na sjevernom rubu Konavoskog polja, podno brda s manjim naseljem i kneževim dvorom iz 15. stoljeća. Uzdignut na povišenom mjestu i danas dominira vidokrugom iz svih dijelova polja. I nije bez razloga svog nebeskog zaštitnika prepoznao u svetomu Vlahu. Jer, valjalo je svečevim dodirom omeđiti, i zaštitom natkriliti, i krajnji prostor Dubrovačke Republike. Uostalom, davanjem samostanu za titulara sv. Vlaha (kao i sv. Srđa i Baka za titulare župe u Pridvorju), htjelo se naglasiti pripadnost Konavala Dubrovniku. Samostan je isprva pripadao Bosanskoj franjevačkoj vikariji, od 1464. Dubrovačkoj franjevačkoj provinciji, a danas su u samostanu franjevci sv. Jeronima iz Zadra.

Napisala: **Jelena Obradović Mojaš**

pripadnosti Dubrovniku



Gradnja samostana počela je nedugo nakon što su Dubrovčani u 15. stoljeću kupili najprije istočni dio Konavala od bosanskog velikaša Sandalja Hranića, a zatim i zapadni od vojvode Radoslava Pavlovića. Da je samostan dovršen već 1438. posvjedočio je Filip de Diversis samo godinu poslije, zapisavši kako je dubrovački Senat „radi proširenja svoje vlasti i iz ljubavi prema katoličkoj vjeri kupio kraj koji se zove Konavli" i tamo podigao „samostan Male braće, čijim je trudom taj narod, ranije shizmatički, primio pravu katoličku vjeru". Etimologiju Konavala spomenuo je u 16. stoljeću i dominikanac Serafino Razzi, kazujući da se „ovo područje tako nazivalo već na epidaurskom jeziku po vodovodu ili kanalu". Samostan je, dakle, već 1438. bio osposobljen za stanovanje makar je izgradnja nastavljena i u idućim stoljećima. Od 1568. do 1574. kamenar s Pila, Tomo Ivanov gradio je stupove i svodove klaustra, tijekom 1656. i 1657. uz klaustar se popločavao i prostor ispred crkve, a od Ivana iz Kupara nabavljene su kupe za crkveni krov. *'Maestro Antonio protto d' Aquedotto'* je još 1655. u samostan uveo vodu iz obližnjih izvora. Nakon istočnog i sjevernog samostanskog krila, u 17. stoljeću je izgrađeno i zapadno. U gradnji samostana prepoznatljive su značajke gotičko-renesansnog sloga iako je samo sakralno zdanje kasnije oblikovano u okvirima baroknog graditeljskog nasljeđa. Netom nakon završetka izgradnje, Franjevački samostan u Pridvorju pretrpio je razornu Veliku trešnju 1667. u kojoj su pod ruševinama smrtno stradala dva fratra. Nažalost, nakon obnove koja je





U gradnji samostana prepoznatljive su značajke gotičko-renesansnog sloga iako je samo sakralno zdanje kasnije oblikovano u okvirima baroknog graditeljskog nasljeđa.

trajala tijekom čitavog 18. stoljeća uslijedila su ponovna razaranja. Prema samostanskoj kronici, „u doba Napoleonskog rata opsjedali su ga Crnogorci i 6. 4. 1806. spalili do temelja". Novo stoljeće obnove poticao je fra Angeliko Lučić. Međutim, u jesen 1991. u uzastopnim napadima teškim topništvom tijekom rušilačke srpsko-crnogorske agresije razoreni su i spaljeni crkva, istočno i sjeverno samostansko krilo. Valjalo je iznova obnavljati povijesno zdanje.

Usprkos svemu, samostan je ustrajno uščuvao svoje vjersko i kulturno poslanje iz kojeg je onkraj kasnosrednjovjekovne zamisli podignut u Pridvorju. U samostanu je bila i škola, a sredinom 20. stoljeća u njemu su boravile časne franjevke s Danača. Osim što postojanjem pronosi sintagmu slojevite 'prošlosti u sadašnjosti' i u duhovni krajolik čempresa i molitvi unosi kontemplativne tišine, među samostanskim umjetninama posebnu vrijednost imaju drveno raspelo na crkvenom oltaru, rad Jurja Perovića iz sredine 15. stoljeća (koji se do 1806. nalazio u franjevačkom samostanu na Daksi) i oltarna pala Celestina Medovića na glavnom oltaru.

Anđelko Badurina zapisao je kako Konavljani samostan nazivaju 'kovenat' i kažu: "Kad zazvoni veliko zvono, čuje se u cijelom polju, do u Čilipe!". Osim zvonikom, graditeljska fizionomija naglašena je i stoljetnom platanom koja u metafori drva života još i danas, nakon dugih stoljeća, pod dubokim hladom svoje krošnje okuplja vjernike i sve one koji ovaj kraj pohode u potrazi za smirajem i utjehom u arkadijskoj ljepoti Konavala.

„Usprkos svemu, samostan je ustrajno uščuvao svoje vjersko i kulturno poslanje iz kojeg je onkraj kasnosrednjovjekovne zamisli podignut u Pridvorju. U samostanu je bila i škola, a sredinom 20. stoljeća u njemu su boravile časne franjevke s Danača.



A Testament to Konavle's Ties to Dubrovnik



"When the big bell rings, it can be heard all over the field, all the way to Čilipi!"

The Franciscan Monastery of St. Blaise in Pridvorje, the former administrative center of Konavle, was erected by a decision of the Grand Council on July 25, 1429, for which 104 out of 114 councilors present voted in favor. Historical sources say that the location chosen for the construction was on the northern edge of the Konavle Valley, below a hill with a small settlement and the Rector's Palace from the 15th century. Built on an elevated site, it still dominates the view from all parts of the fields in the valley. It is not without reason that St. Blaise was recognized at the patron saint – for it was necessary to mark the border with a sacred touch, to shelter the outermost lands of the Dubrovnik Republic with heavenly protection. After all, by giving the monastery the name of St. Blaise the aim was to emphasize Konavle's inclusion in the Republic of Dubrovnik. The monastery initially belonged to the Bosnian Franciscan vicariate, then starting in 1464 to Dubrovnik's Franciscan province, while today the monastery is home to the Franciscans of St. Jerome from Zadar.

The construction of the monastery began shortly after Dubrovnik first bought the eastern part of Konavle in the 15th century from the Bosnian no-

By: **Jelena Obradović Mojaš**





bleman Sandalj Hranić, and then the western part from the Duke Radoslav Pavlović. Filip de Diversis testified that the monastery was completed as early as 1438, only a year later writing that the Dubrovnik Senate "in order to expand its power and out of love for the Catholic faith bought the region called Konavle" and erected there "a monastery of the Friars Minor, through whose efforts the people, formerly schismatic, accepted the true Catholic faith". The etymology of



“The characteristics of the Gothic-Renaissance style are recognizable in the construction of the monastery, although the sacral building itself was later influenced by Baroque architectural heritage.

Konavle was mentioned in the 16th century by the Dominican Serafino Razzi, saying that “this area was already called that in the Greek language used in Epidaurus after the aqueduct or canal”. Thus, the monastery was already prepared for habitation in 1438, although construction continued in the following centuries. From 1568 to 1574, the stonemason from Pile (in Dubrovnik), Tomo Ivanov, built the columns and vaults of the cloister. During 1656 and 1657 the space in front of the church was paved next to the cloister, and the tiles for the church roof were purchased from the nearby town of Kupari. “Maestro Antonio protto d’ Aquedotto” brought water from nearby springs to the monastery as early as 1655. After the eastern and northern wings of the monastery, the western wing was built in the 17th century. The characteristics of the Gothic-Renaissance style are recognizable in the construction of the monastery, although the sacral building itself was later influenced by Baroque architectural heritage. Shortly after its completion, the Franciscan Monastery in Pridvorje suffered the devastating Great Earthquake of 1667, in which two friars died under the rubble. Unfortunately, after the renovation that lasted throughout the 18th century, there was further de-

By: **Jelena Obradović Mojaš**

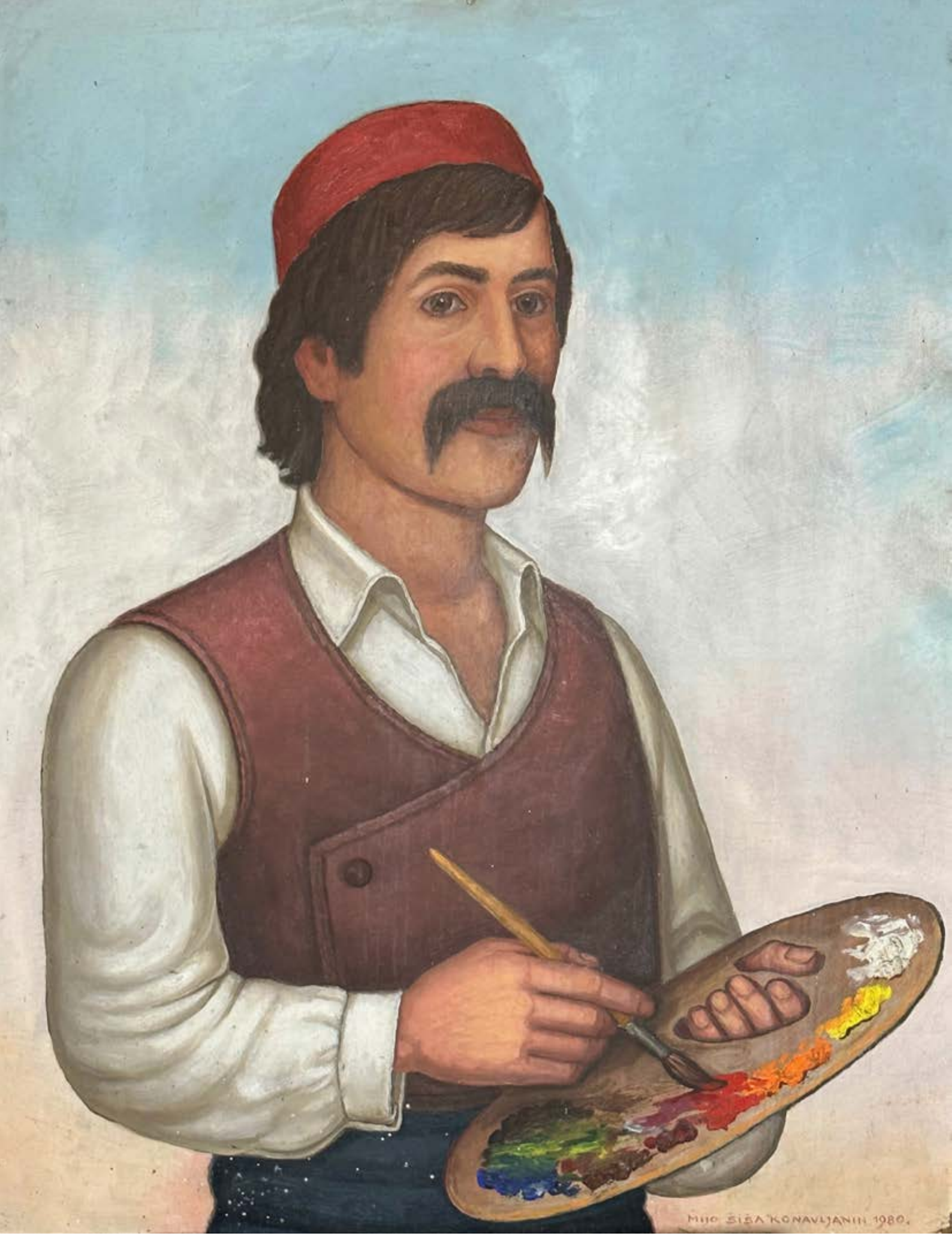
struction. According to the monastery chronicle, "during the Napoleonic wars, it was besieged by the Montenegrins and burned to the ground on April 6, 1806". A new century of renovation was encouraged by Fr. Angeliko Lučić. However, in the autumn of 1991, in successive attacks with heavy artillery during the devastating Serbian-Montenegrin aggression, the church and the eastern and northern wings of the monastery were destroyed and burned. It was necessary to rebuild the historic building, yet again.

Despite everything, the monastery has steadfastly preserved its religious and cultural mission stemming from the late medieval idea for which it was built in Pridvorje. There was also a school in the monastery, and in the middle of the 20th century, the Franciscan nuns from Danče (in Dubrovnik) lived there. Its existence carries layers of the "past in the present" and introduces contemplative silences into the spiritual landscape of cypresses and prayers. Among the monastery's artworks, the wooden crucifix on the church altar, the work of Juraj Petrović from the middle of the 15th century (which until 1806 was located in the Franciscan monastery on Daksa Island by Dubrovnik), and the main altarpiece by Celestin Medović, are of particular value.

Anđelko Badurina wrote that the people of Konavle call the monastery "kovenat" and say: "When the big bell rings, it can be heard all over the field, all the way to Čilipi!" In addition to the bell tower, the architectural landscape is also emphasized by the centuries-old plane tree which, in the metaphor of the tree of life, still today, after many long centuries, gathers believers and all those who visit this region in search of peace and comfort in the Arcadian beauty of Konavle.

"Despite everything, the monastery has steadfastly preserved its religious and cultural mission stemming from the late medieval idea for which it was built in Pridvorje. There was also a school in the monastery, and in the middle of the 20th century, the Franciscan nuns from Danče (in Dubrovnik) lived there.




MIJO ŠIŠA KONAVLJANIN 1980.

Napisala: **Antonia Rusković Radonić**

U radovima Mija Šiše Konavljanina zabilježen je čitav život Konavala

„Još u osnovnoj školi, 1960. godine, imao je svoju prvu samostalnu izložbu. Nije to bila obična đačka izložba, već siguran nagovještaj da Konavle imaju svog prvog slikara. Na izložbi su bile izložene slike akvarelom, kao i skulpture napravljene u drvu. Ti prvi kiparski radovi i danas plijene pozornost svojom izvrsnošću.

U srcu Konavala, u selu Mihanići, rodio se 1947. godine umjetnik Mijo Šiša Konavljanin, likovni kroničar konavoske svakodnevice.

U Konavlima njegova djetinjstva, pa i mladosti, dani su se brojali poljoprivrednim kalendarom. Radilo se na zemlji i proizvodilo u svakoj konavoskoj kući i od toga se živjelo. Svaki dio godine donosio je svoje radove u polju, u kući ili štali, a godišnji ciklusi su za vrijedne ljude završavali u prosperitetu obitelji i sela. Ni u to vrijeme, a ni prije, u Konavlima nisu živjeli slikari. Zabalalo bi se i zapjevalo, uz gusle ili uz lijericu, a rijetku dokolicu žene su ispunjavale vezivom, a muški pletenjem košića, jesa, gradnjom suhozida ili lovom. Slikao ni crtao nije baš nitko.





Konavljani su rado navraćali u galeriju kad su bili željni ovog posebnog umjetničkog izraza koji je sam sebi autoritet ili su dolazili po odgovore na pitanja kako su živjeli i radili naši stari.

Iz dječaka Mija Šiše izbijala je snažna potreba za crtanjem, slikanjem pa i oblikovanjem. Još u osnovnoj školi, 1960. godine, imao je svoju prvu samostalnu izložbu. Nije to bila obična đačka izložba, već siguran nagovještaj da Konavle imaju svog prvog slikara. Na izložbi su bile izložene slike akvarelom, kao i skulpture napravljene u drvu. Ti prvi kiparski radovi i danas plijene pozornost svojom izvrsnošću. Zbog te prve izložbe ljudi su dolazili vidjeti čudo od djeteta i njegove radove iz svih dijelova Konavala.

Mijo je, uz sve svoje dužnosti i obaveze, nastavio sa slikanjem i crtanjem, izlažući na manjim izložbama po Konavlima i na Lastovu nakon čega je 1969. svoje radove pokazao dubrovačkoj publici na velikoj izložbi u Kneževom dvoru. Ovaj veliki konavosko-dubrovački događaj popratili su svi likovnjaci i kritičari grada Dubrovnika kao i mnogobrojna publika. Tada je svima bilo posve jasno da Konavle imaju pravoga slikara i vlastitog kroničara.

Mijo Šiša se ubrzo nakon toga oženio, a pored rodne kuće napravio galeriju i organizirao svoj život kao slikar koji je duboko uronjen u konavoski poljoprivredni ritam. Njegova galerija je postala nezaobilazno mjesto posjeta svim turistima, a domaćim ljudima mjesto sastanka sa svojim nasljeđem. Konavljani su rado navraćali u galeriju kad su bili željni ovog posebnog umjetničkog izraza koji je sam sebi autoritet ili su dolazili po odgovore na pitanja kako su živjeli i radili naši stari.

U galeriji Mija Šiše bila su, uz radove za prodaju, izložena



njegova najdraža djela, velike kompozicije koje prikazuju događanja važna Konavljanima. Uz velike kompozicije zidove su krasile slike s prikazima konavoske svakodnevnice, života na zemlji, u kući i štali, kao i konavoske dokolice. Zapravo, svega što je polako nestajalo pod prodorom suvremenog načina života, a što je značilo golu egzistenciju stanovnika ovog kraja. Mijo Šiša zabilježio je na svojim platnima sve što su Konavljani napuštali i zaboravljali.

Mijova fascinacija *starinom* izbijala je iz svakog kutka njegove djedovine. U galeriji su se očuvali instrumenti na kojima su se njegovi preci zabavljali svirajući i okupljajući mladost iz sela, sačuvane su stare pradjedove gusle uz koje se s koljena na koljeno pripovijedalo. Sačuvani su i najstariji dijelovi konavoske nošnje, kao i gramofon iz 1913. godine kojeg je djed donio iz Amerike kad se vratio doma. Na tom gramofonu, koji radi bez struje, još uvijek se puštaju ploče koje su generacije Mija i njegove djece s posebnom pažnjom očuvale kao i sve ostale predmete koji su pripadali precima. Odnos prema baštini u ovoj obitelji je svetinja.

Cijela obitelj Mija Šiše, Mijova žena i svo troje djece, bili su uključeni u rad galerije, a naročito nakon rata kada su uz galeriju otvorili i ugostiteljski obrt gdje su nudili tradicijska jela posjetiteljima. Tih godina svatko tko je došao u Konavle posjetio bi Galeriju Mija Šiše Konavljanina. Njegove slike krasile su mnoge domove, a predstavljale su najvrjedniji dar koji se mogao odaslati iz Konavala.

Mijo Šiša napustio nas je 2017. godine. Galerija je otad potpuno zatvorena, a njegovi radovi, kao i velika zbirka predmeta, ostavljeni zubu vremena. Iza sebe je ostavio cjeloživotni umjetnički opus optočen Konavlima.

U njegovim slikama zapisani su svi radovi, odbrojan poljoprivredni kalendar, popisani su svi kućni inventari i posloženi za trpezu, po redu i običaju, svi njegovi likovi. Mijo Šiša nam je ostavio jednu bogatu baštinsku priču iz koje se crpi sve što treba znati o Konavlima.

U Zavičajnom muzeju Konavala je 2023. godine upriličena izložba stalnog postava galerije s ciljem da se umjetnine izmjeste, a prostor galerije za to vrijeme uredi i da se osiguraju minimalni uvjeti za smještaj ove vrijedne građe. Istovremeno se pristupilo katalogiziranju njegovih djela i predmeta te izradi prijedloga kako bi Zbirka Mija Šiše Konavljanina i Etnografska zbirka obitelji Šiša postala zaštićeno kulturno dobro Republike Hrvatske. Civilna udruga Prijatelji konavoske baštine preuzela je na sebe radove sanacije krovišta, kao i svih ostalih popravaka u galeriji kako bi Galeriju Mijo Šiša Konavljanin opet otvorili za javnost kao mjesto susreta s precima i s prvim istinskim kroničarem života Konavala.





The works of Mijo Šiša record the entire life of Konavle

In the heart of Konavle, in the village of Mihanići, the artist Mijo Šiša "Konavljanin" (literally, "man from Konavle") was born in 1947. He was a visual chronicler of everyday life in Konavle.

In the Konavle of his childhood and youth, days were counted by the agricultural calendar. People worked the land and produced everything they needed, each household was self-sufficient, and each part of the year brought its own work in the field, in the house or in the barn, and the annual cycles ended in prosperity for the family and the village. At that time, there were no painters living in Konavle. People would sing and dance, accompanied by the ***gusle*** or ***lijerica*** traditional string instruments, and women would fill their rare leisure time with making embroidery, while men would weave baskets, make sieves, build drystone walls or go hunt-

By: **Antonia Rusković Radonić**



ing. Really, no one painted or drew.

However, from within the boy Mijo Šiša, there burst a strong need to draw, paint, and even sculpt. Back in elementary school, in 1960, he had his first solo exhibition. It was not an ordinary student exhibition, but a sure sign that Konavle had its first painter. The exhibition featured watercolors and sculptures made of wood. These first sculptural works still attract attention for their excellence. Because of that first exhibition, people came from all over Konavle to see the child prodigy and his works.

Mijo, despite all his duties and obligations, continued to paint and draw, exhibiting in smaller shows in Konavle and on the island of Lastovo, after which he showed his works to the Dubrovnik public in 1969 at a large exhibition in Rector's Palace. This great Konavle-Dubrovnik event was attended by all artists and critics from Dubrovnik as well as a large audience. It was then clear to everyone that Konavle had a real painter and its own chronicler.

Soon after, Mijo Šiša married, and next to his family home he built a gallery and organized his life as a painter who was deeply immersed in the Konavle agricultural rhythm. His gallery became a must-see for all tourists, and for locals a place to meet their heritage. The people of Konavle were happy to visit the gallery when they longed for this special artistic expression that was an authority in itself, or for answers to questions about how our ancestors lived and worked.

In Mijo Šiša's gallery, in addition to the works for sale, his favorite works were exhibited – large compositions depicting events important to the people of Konavle. Along with the large compositions, the walls were decorated with paintings depicting everyday life in Konavle, life on the land, in the house, and in the barn, as well as Konavle's leisure time. In fact, his works captured everything that was slowly disappearing under the influence of the modern way of life. On his canvases, Mijo Šiša recorded everything that the people of Konavle were leaving behind and forgetting.

Mijo's fascination with ***antiquity*** was evident in every corner of his home. The gallery preserved the instruments with which his ancestors entertained themselves by playing and gathering the youth of the village, even his great-grandfather's ***gusle*** (a bowed single-stringed musical instrument) has been preserved, through which stories were told from generation to generation. Older pieces of Konavle traditional dress have also been preserved, as well as a gramophone from 1913 that his grandfather brought back from America. On this gramophone, which works without electricity, and which Mijo and his children have preserved with special care, records are still played. All the objects that belonged to their ancestors have been carefully preserved. The attitude towards heritage in this family is sacred.

Mijo Šiša's whole family, his wife, and all three children, were involved in the work of the gallery, especially after the Croatian war for Independence in the 1990s when they opened a small restaurant business next to the gallery in which they offered traditional dishes to visitors. In those years, anyone who came to Konavle would visit the Gallery of Mijo Šiša. His paintings decorated many homes and were the most valuable gift that could be sent from Konavle.

“Back in elementary school, in 1960, he had his first solo exhibition. It was not an ordinary student exhibition, but a sure sign that Konavle had its first painter. The exhibition featured watercolors and sculptures made of wood. These first sculptural works still attract attention for their excellence.



“The people of Konavle were happy to visit the gallery when they longed for this special artistic expression that was an authority in itself, or for answers to questions about how our ancestors lived and worked.

Mijo Šiša left us in 2017. The gallery has been completely closed since then, and his works, as well as a large collection of objects, have been left to time. He left behind a lifelong artistic opus surrounded by Konavle.

His paintings depict work, trace the agricultural calendar, show household items, and the everyday life and cus-

By: **Antonia Rusković Radonić**



toms of the people from Konavle. Mijo Šiša left us a rich heritage story from which we can learn everything we need to know about Konavle.

In 2023, the Konavle County Museum organized an exhibition in the permanent collection of the gallery with the aim of relocating the artwork, arranging gallery space, and ensuring the conditions for the accommodation of this valuable collection. At the same time, they began cataloging his works and objects, as well as preparing a proposal for the Collection of Mijo Šiša Konavljanin and the Ethnographic Collection of the Šiša Family to become a protected cultural heritage of the Republic of Croatia. The Friends of Konavle Heritage Association, a civil society organization, took over the roof renovation works, as well as all other repairs in the gallery in order to reopen the Mijo Šiša Konavljanin Gallery to the public as place to meet local ancestors and the first true chronicler of Konavle life.



Čuvar konavoske

U jednom od kamenih zdanja koja omeđuju središnji čilipski trg s crkvom svetog Nikole i zvonikom nalazi se i današnji Zavičajni muzej Konavala. Smješten je u kući izgrađenoj 1909. godine za potrebe seoske štedionice te je od svoje izgradnje pa sve do današnjih dana kuća korištena kao objekt javne namjene. Sadržaji su se mijenjali prateći društveno-gospodarske i političke prilike, a kuća je, bar iz sadašnje perspektive, konačnu funkciju dobila 1974. godine.

Prije punih pedeset godina nekolicina djelatnika Turističkog društva Čilipi i članova Kulturno-prosvjetnog društva *Vladimir Nazor* oformili su i otvorili Zavičajnu kuću Konavala, reprezentativno mjesto promoviranja tradicijske ruralne baštine. Nastala iz potrebe i želje za obogaćivanjem kulturne ponude turistima tijekom iznimno popularne nedjeljne folklorne manifestacije u centru Čilipa te u nastojanju da se što vjernije predstavi kulturni identitet Konavala stvorena je visokovrijedna zbirka etnološkog blaga. Skupljena donacijama i posudbama od lokalnog stanovništva, većinski je sačinjena od predmeta tradicijskog odijevanja i tekstilnog rukotvorstva: muške i ženske konavoske nošnje, vezova i tkanja, ali i uporabnih predmeta i namještaja. Izložbeni koncept prezentirao je tipičnu konavosku kuću, dok su mlinica i vinski podrum bili smješteni u obližnjoj kući Franić. Značajan etnološki fundus prezentirao je kulturu stanovanja, odijevanja i zemljoradnje tradicijskih Konavala, a sama Zavičajna kuća zauzela je posebnu ulogu u kulturnom, društvenom i turističkom životu Konavala.

Život cjelokupnih Konavala naprasno je prekinut ratnom agresijom u jesen 1991. godine kada je u ratnom razaranju do temelja spaljena i Zavičajna kuća. Pravovremenom intervencijom,



baštine



Napisala: **Maris Stanović**







po preporuci ondašnjeg Ministarstva kulture, veći dio fundusa je preživio zahvaljujući evakuaciji i pohrani izložaka u cisternu unutar kuće. Na taj način sačuvano je oko 500 predmeta najveće vrijednosti: dijelovi muške i ženske konavoske nošnje i nakit. Nakon paleža sakriveni fundus je pronađen od strane pripadnika agresorske vojske, no hrabrim angažiranjem dvojice mještana građa je transportirana na sigurno u Cavtat.

Pilot projektu obnove urbane cjeline Čilipa pristupilo se sredinom devedesetih, a sama obnova Zavičajne kuće, rađena po UNESCO-vim smjernicama obnove, je dugo trajala. U međuvremenu, Zavičajna kuća je postala Zavičajni muzej te od 1998. godine djeluje u sklopu novoutemeljene

ustanove Muzeji i galerije Konavala, a ponovno je svečano otvoren 2007. godine. Izrađen je stalni postav muzeja u kojemu se prezentiraju najkvalitetnije muške i ženske konavoske nošnje, vezenine i ostalo tekstilno rukotvorstvo, nakit, oružje, umjetnine, fotografije, uporabni predmeti iz bogate etnografske zbirke, a izloženi su i primjerci vezenina Jelke Miš, odnosno cavtatske udruge vezilja. Od tada pa sve do današnjih dana muzej djeluje kao referentno mjesto sakupljanja, očuvanja i prezentiranja konavoske baštine jednako kao i mjesto edukacije i prijenosa vrijednosti i znanja tradicijskih Konavala.

Trenuci stvaranja, razaranja i ponovnog uzleta, kao važne točke prekretnice djelovanja Zavičajnog muzeja Konavala, u konačnici ponajviše svjedoče o koheziji lokalne zajednice i njezinoj brizi za očuvanje svojih običaja i kulture čemu svjedočimo već punih pola stoljeća. Zavičajni muzej Konavala, kao čuvar konavoske baštine, i nadalje će odolijevati svim izazovima koje donose neka nova vremena.





Guardian of Konavle's Heritage







The Konavle County Museum is located in the village of Čilipi, in one of the stone buildings that border the central square, the Church of St. Nicholas, and the bell tower. The building dates from 1909 when it was built to house the village savings bank. Since its construction to the present day, the structure has been used as a public building. The contents have changed in accordance with social, economic, and political conditions, and the building, at least from the present perspective, acquired its present function in 1974.

Fifty years ago, a few members of the Čilipi Tourist Society and members of the Vladimir Nazor Cultural and Educational Society formed and opened the Konavle County House, a symbolic

By: **Maris Stanović**









place for promoting traditional rural heritage. It was created out of the need and desire to enrich the cultural offerings for tourists during the extremely popular weekly folklore event in the center of Čilipi. In an effort to present the cultural identity of Konavle as faithfully as possible, a valuable collection of ethnological treasures was created. Collected through donations and loans from the local population, the collection was mostly made up of items of traditional clothing and textile handicrafts: traditional male and female Konavle dress, embroidery and weaving, as well as useful everyday items and furniture. The exhibition concept presented a typical Konavle house, while a mill and wine cellar were located in the nearby Franić house. The significant ethnological collection presented the everyday life, clothing, and agriculture of traditional Konavle, and the Country House itself took on a special role in the cultural, social, and tourist life of Konavle.

The life of all of Konavle was abruptly interrupted by war in the autumn of 1991. During the attacks and invasion of the area, the County House was burned to the ground. Thanks to timely intervention, at the recommendation of the Ministry of Culture, most of the collection survived thanks to the evacuation and storage of exhibits in a cistern inside of the building. In this way, about 500 items of the highest value were saved: irreplaceable items of traditional Konavle clothing and jewelry. After the arson, the hidden collection was found by members of the invading army, but through the brave engagement of two locals, the collection was transported to safety in the nearby town of Cavtat.

The pilot project for the renovation of Čilipi began in the mid-90s, and the renovation of the County House itself, carried out according to UNESCO's renovation guidelines, took a long



By: **Maris Stanović**





County Museum, ultimately testify most of all to the cohesion of the local community and its concern for preserving its customs and culture, which we have witnessed for a full half-century. The Konavle County Museum, as the guardian of Konavle's heritage, will continue to endure all the challenges that new times bring.



U poeziji Petra Obada može se prepoznati i sebi nasmijati svaki Konavljanin



Petar Obad piše na zavičajnom, konavoskom dijalektu što ga čini zapaženom, posve raritetnom pjesničkom pojavom i u granicama puno širim od ovih lokalnih, administrativnih.

Petar Obad je profesionalni kuhar pa kao chef u jednom luksuznom dubrovačkom hotelskom lancu osigurava egzistenciju svojoj obitelji.

Kao zavičajni pjesnik, iza kojega je čak pet objavljenih zbirki poezije, diže za sve Konavljane pisani spomenik sa stihovima o njihovim životnim vrijednostima, promjenama koje vrijeme neminovno donosi u njihovo svakodnevlje, o tvrdoglavosti koja održava ukorijenjeni konzervatizam i tradicionalizam, ali i mudrost da se novim načinima života treba prilagođavati. O svemu tome piše duhovito i nostalgično pa će njegove pjesme razvući osmijeh na licu, ali i izazvati drhtaj duše, ono posebno mjesto kojemu hrle stihovi.

Među Konavljanima, Petar Obad ima široku čitalačku publiku. Ne samo u ovom kraju, gdje je svaka promocija njegove nove zbirke poezije događaj *par excellence*, nego i među brojnim iseljenicima, najviše u Americi, kamo su se u 19. stoljeću upućivale mnoge generacije konavoskih obitelji u potrazi za boljim životom. Svaka njegova dosadašnja zbirka poezije otputovala je do njih, preko oceana, kao podsjetnik na zavičaj koji su napustili i kojega s nostalgijom nose u svom krvožilnom sustavu, bez obzira na to kojoj generaciji pripadali.

Svaka knjiga Petra Obada novi je razlog za nasmijati se svim onim nesavršenostima konavoskog čovjeka u kojima se svaki od njih prepoznaje, jer ih je susreo barem jedanput u životu, kod sebe ili u bliskom okruženju. Iz tih *konavoskih nježnih rugalica*, kako ih je netko pronicljivo nazvao, Obad ne izuzima ni samoga sebe, duboko svjestan da se samo onaj tko se zna našaliti na vlastiti račun, ima pravo šaliti se i na tuđi.

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Napisala: **Lidija Crnčević**



pisanja i teme o kojima piše našli u fokusu interesa uglednih hrvatskih kritičara i književnika.

A Petar Obad ništa nepotrebno ne mistificira niti komplicira, nego posve iskreno i jednostavno kaže: *Volim stihove, volim kuhat, volim dobar bokun* (zalogaj, op.a.)*, čašu dobra vina i društvo.*

Kad ga pitaju o počecima, prisjeća se kako je njegova ljubav prema pisanju započela već u osnovnoj školi, ali i da je najviše stihova u njegovu „olovku" poteklo nakon povratka iz konavoskih komina gdje se pojelo, popilo i družilo, šalilo i spominjalo onih „legendi" čije su se anegdote i izjave prenosile i citirale s koljena na koljeno... U izjavama tih „malih i običnih" ljudi koji su živjeli ili još uvijek žive u ovom podneblju, krila se mudrost istine izrečena na zafrkantski način, pogađajući u samu srž psihologije čovjeka koji živi u ovom kraju.

Petar Obad je rođen 1977. godine, živi u Pridvorju s obitelji, suprugom i svoje četvero djece. Radi u Dubrovniku u jednom od najluksuznijih hotela osmišljavajući jelovnike u kojima veoma često uživaju državnici, a nerijetko i holivudske zvijezde.

Svoju prvu zbirku objavio je 2004. godine pod nazivom „Štomudrago", već sljedeće, 2005., još je jedna, „Naštesrce", ugledala svjetlo dana. „Nešto suzgredom, nešto s ožicom" izlazi 2008., zatim „Kamičak u crevji" zbirka je poezije iz 2014., a onda je trebalo pričekati čak devet godina da bi se nasmijali uz nove pjesme. Lanjske, 2023. godine, objavljena je knjiga „Samo nešto za ruke". Već sami njihovi nazivi, ispisani, kao i sadržaj, na konavoskom dijalektu, zahtijevali bi prijevode na standardni hrvatski jezik kako bi ih većina u ovoj zemlji i razumjela, iako bi se pri tome puno izgubilo u onom izvornom višeslojnom značenju.

No, i sam svjestan da mlađi naraštaji koji žive i odrastaju u Konavlima sve manje koriste i razumiju izraze u dijalektu kojim piše, na kraju svojih knjiga objavljuje rječnik u kojemu pojašnjava korištene pojmove.

Petar Obad od zavičajnog pjesništva odustati neće nikad, posve je jasno, baš i kao što je jasno da se svaka njegova nova zbirka poezije iščekuje s nestrpljenjem među Konavljanima, ali ne i samo među njima.

In the poetry of Petar Obad, every person from Konavle can recognize himself and laugh at himself

> **“Petar Obad writes in the local Konavle dialect, which makes him a remarkable, quite rare poetic phenomenon even within a much wider area than these local boundaries.**

Petar Obad is a professional chef and he earns a living as a chef in a luxury Dubrovnik hotel chain.

But at the same time, as a local poet, with five published collections of poetry to his name, he erects a written monument for all people from Konavle with verses about their life values, the changes that time inevitably brings to their everyday lives, the stubbornness with which they maintain their deep-rooted conservatism and traditionalism, as well as the wisdom that one should adapt to new ways of life. He writes about all this in a witty and nostalgic way, so his poems will bring a smile on your face, but also cause a tremor in the soul, that special place to which all verses rush.

Among the people from Konavle, Petar Obad has a wide readership. Not only in this region, where every promotion of his new collection of poetry is an event *par excellence*, but also among numerous emigrants, mostly in America, where many generations of Konavle families went in search of a better life in the 19th century. Each of his previous collections of poetry has traveled to them, across the oceans, as a reminder of the homeland they left and which they carry with nostalgia in their blood, regardless of which generation they belong to.

Each book by Petar Obad is a new reason to laugh at all the imperfections of the people of Konavle, which each reader can recognize, because they have encountered them at least once in life, within themselves or in the people around them. Obad does not exclude himself from these gentle Konavle jokes, as someone called them perceptively, deeply aware that only someone who knows how to laugh at his own expense has the right to laugh at someone else's.

Petar Obad writes in the local Konavle dialect, which makes him a remarkable, quite rare poetic phenomenon even within a much wider area than these local boundaries. Therefore, it is not surprising that his opus, writing style, and themes have attracted the interest of eminent Croatian critics and writers.

And Petar Obad does not mystify or complicate anything unnecessarily but says quite honestly and simply: “I love verses, I love to cook, I love a good bite, a glass of good wine, and company.”

When asked about his beginnings,



he recalls how his love for writing began in elementary school, but also that most of the verses from his pen flowed after returning from the Konavle hearths where they ate, drank and socialized, joked and mentioned those "legends" whose anecdotes and statements were passed down and quoted from generation to generation. In the statements of these "small and ordinary" people who lived or still live in this region, the wisdom of truth was hidden, spoken in a teasing way, hitting the very core of the psychology of the local people.

Petar Obad was born in 1977, and he lives in Pridvorje with his family, his wife and four children. He works in Dubrovnik in one of the most luxurious hotels, designing menus that are very often enjoyed by statesmen, and sometimes even Hollywood stars.

He published his first collection in 2004 under the title *Štomudrago*, and the following year, 2005, another one, *Naštesrce*, was released. *Nešto suzgredom, nešto s ožicom* was published in 2008, then *Kamičak u crevji,* a collection of poetry from 2014.Then we had to wait nine years to laugh with new poems. Last year, in 2023, the book *Samo nešto za ruke* was published. Their very titles, written, as well as the content, in the Konavle dialect, would require translations into standard Croatian so that the majority in this country could understand them, although much would be lost in the original multi-layered meaning.

However, himself aware that the younger generations who live and grow up in Konavle less and less frequently use and understand the expressions in the dialect in which he writes, at the end of his books he publishes a glossary in which he explains the terms used.

It is quite clear that Petar Obad will never give up local poetry, just as it is clear that each of his new collections of poetry is eagerly awaited by the people of Konavle and beyond.

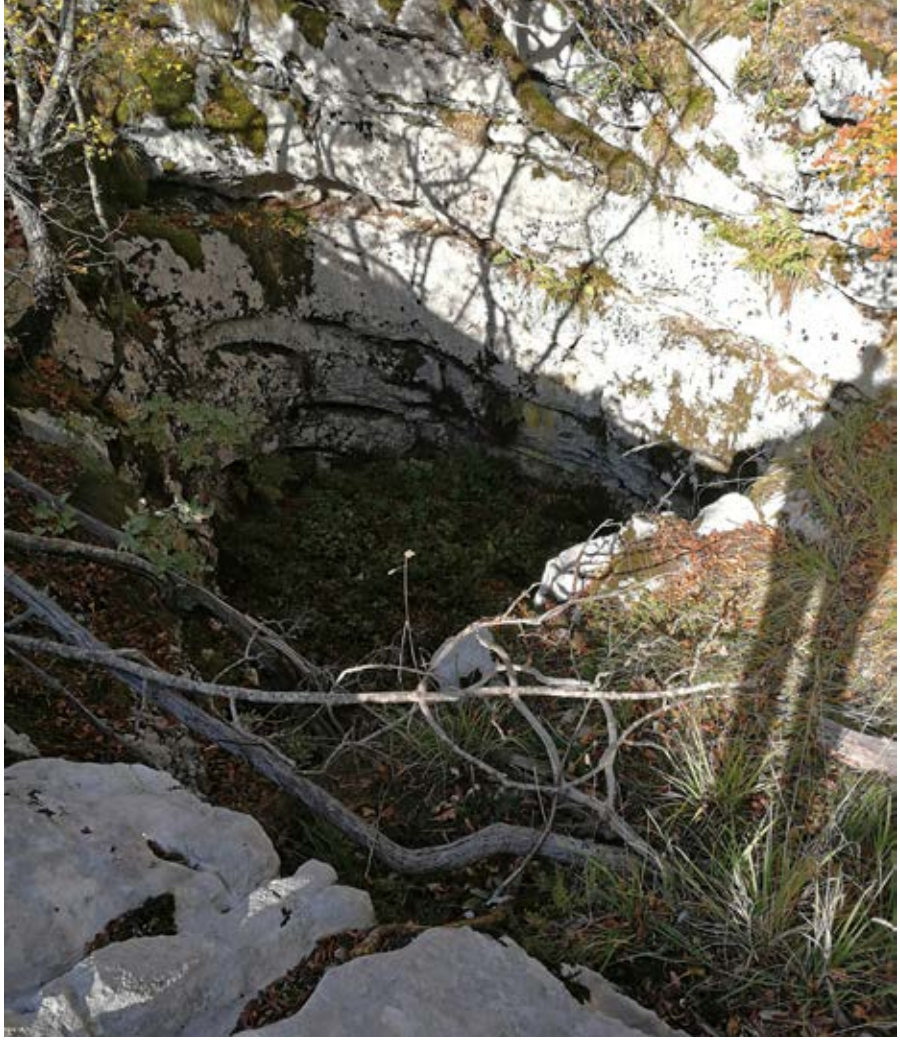
Već u 17. stoljeću Dubrovčani su uživali u ledu sa Sniježnice



U doba Dubrovačke Republike u ljetnim večernjim satima se gotovo svakodnevno u periodu od travnja do rujna odvijala dobro organizirana akcija dopremanja leda iz Konavoskih brda do Dubrovnika.

Još od davnih vremena čovjek je težio mogućnosti da se dugoročnije nastani na jednom mjestu. Najveći je problem predstavljala pohrana hrane. U toplim ljetnim danima, kada nije bilo moguće pohraniti viškove u hladne predaje, hrana se brzo kvarila, a u dugim sušnim periodima ljudi su bili primorani tražiti novi dom – *trbuhom za kruhom*. U današnje doba, kada su električne naprave poput zamrzivača svakodnevica, ne mogu se ni zamisliti tegobe koje su prolazili naši preci da bi došli do jednostavnog 'izuma' leda.

U ne tako dalekoj prošlosti, u doba



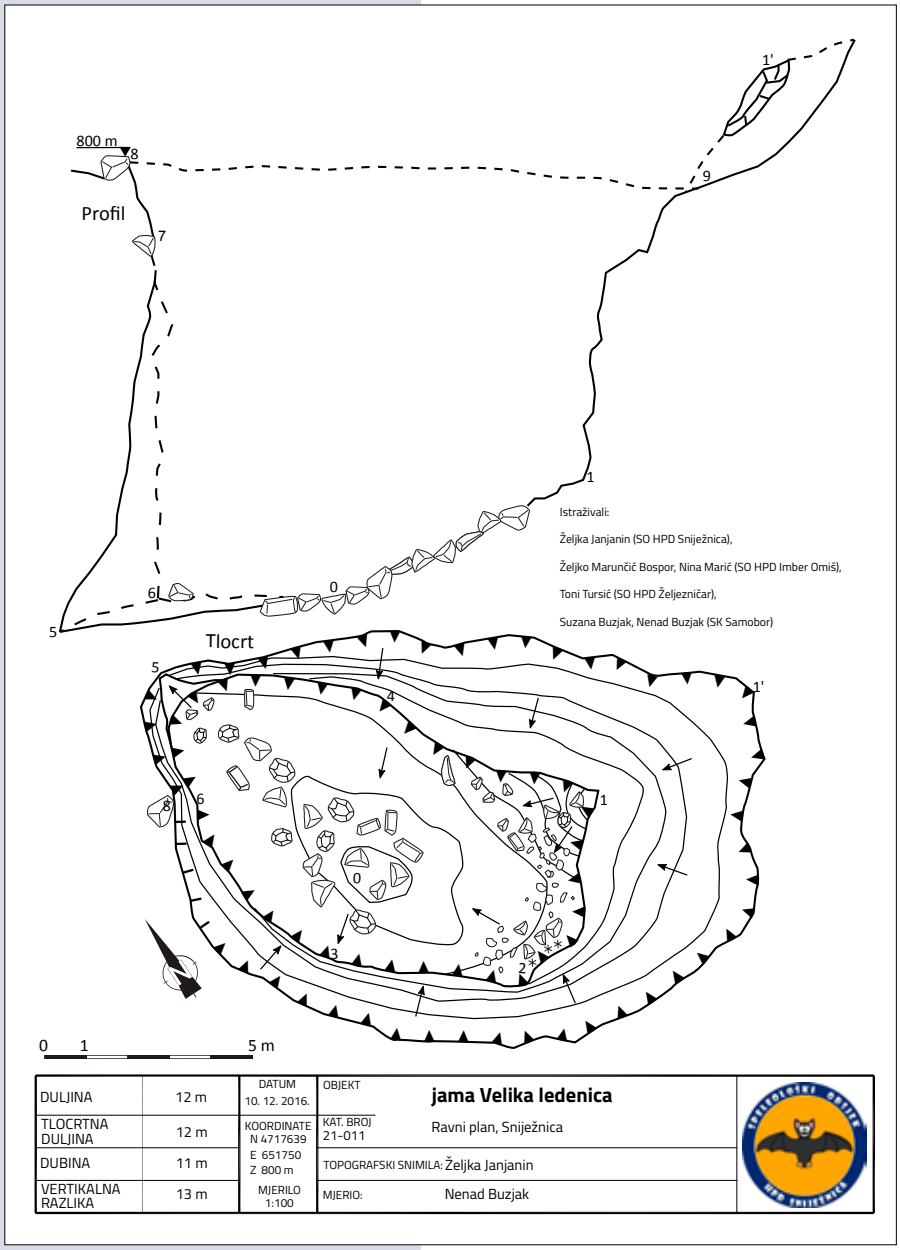
Napisala: **Jelena Beželj**

> **Dubrovčani su led koristili za užitak, pri rashlađivanju pića ili izradi sladoleda. Led je bio konstantan izdatak kneza, bilo kao diplomatski poklon ili osvježenje za zasjedanje Vijeća umoljenih.**

Dubrovačke Republike (1358. – 1808.), u ljetnim večernjim satima se gotovo svakodnevno u periodu od travnja do rujna odvijala dobro organizirana akcija dopremanja leda iz Konavoskih brda do Dubrovnika. Ako je potražnja bila velika, ponekad se led dopremao i u periodu od listopada do prosinca.

Konavoska brda su predio Konavala smješten na nadmorskoj visini od 400 do 900 m, na zapadnom i sjevernom podnožju planine Sniježnice. Područje je specifično po brojnim izduženim i širokim ponikvama u kojima se nalaze mnogi speleološki objekti, među kojima je i veći broj tzv. ledenica. U Konavoskim brdima ledenice su prirodne ili modificirane jame, dubine 10-ak metara, sa širokim otvorima koji su se lako mogli prekriti slamom. Za vrijeme Dubrovačke Republike, u zimskim danima, kada bi napadalo snijega na Ko-







navoskim brdima, ledenice bi se punile snijegom. Najčešće bi to bilo u siječnju ili veljači. Snijeg bi se potom prekrio grmljem i slamom, a ledenice poklopile i zaključale do ranog proljeća. Za njihovo održavanje i upravljanje bio je zadužen knez uz obavezno nadgledanje straže. Po dolasku proljeća, led bi se u predvečerje skupio u ledenicama, u blizini sela Duba, te tovario na konje koji su ga potom prenosili u Cavtat. Završno, u Cavtatu bi u ranim jutarnjim satima putovali dalje brodom do Dubrovnika.

Prvi spomen leda, u arhivskim spisima znan kao *snijeg*, datira iz prve polovice 17. stoljeća. Naime, dok je većina ljudi toga doba led smatrala komoditetom, Dubrovčani su led koristili za užitak, pri rashlađivanju pića ili izradi sladoleda. Led je bio konstantan izdatak kneza, bilo kao diplomatski poklon ili osvježenje za zasjedanje Vijeća umoljenih. Dubrovačka vlastela je uživala u ledu koji se mogao kupiti u Dubrovniku u tzv. Ulici od leda, a u 18. stoljeću se spominje i kupnja sladoleda.

Prema izračunima, konji su mogli nositi maksimalno 110 kg leda, a potražnja u najtoplijim periodima je znala prelaziti i 260 kg dnevno. Stoga su Dubrovčani dobavljali led i iz hercegovačkih planina. Vlasi bi dopremili led u selo Mrcine, danas znano kao Dubravka. Potom bi mrcinski župnik organizirao lokalne mladiće da ga na konjima prevedu do Cavtata, odakle bi, već uhodano, brodom plovio za Dubrovnik. Posao dopremanja leda je bio težak i naporan. No, iako su lokalni mladići i Vlasi bili dobro kompenzirani, poslušnost se znala odbiti. Tako 25. kolovoza 1778. g. piše župnik iz Mrcina: *Ne mogu razumjeti tvrdokornost ovih seljaka, koji ni večeras nijesu došli nositi led.*

Iako je kroz prošlost dobavljanje leda bio mukotrpan posao, a šetnja do ledenica nemila praksa, danas je sve prisutniji planinski, zdravi turizam. Staza do konavoskih ledenica, dobro je markirana te kreće iz sela Duba tik do crkve sv. Stjepana. Stoga, u planine, jer tamo nema zime.

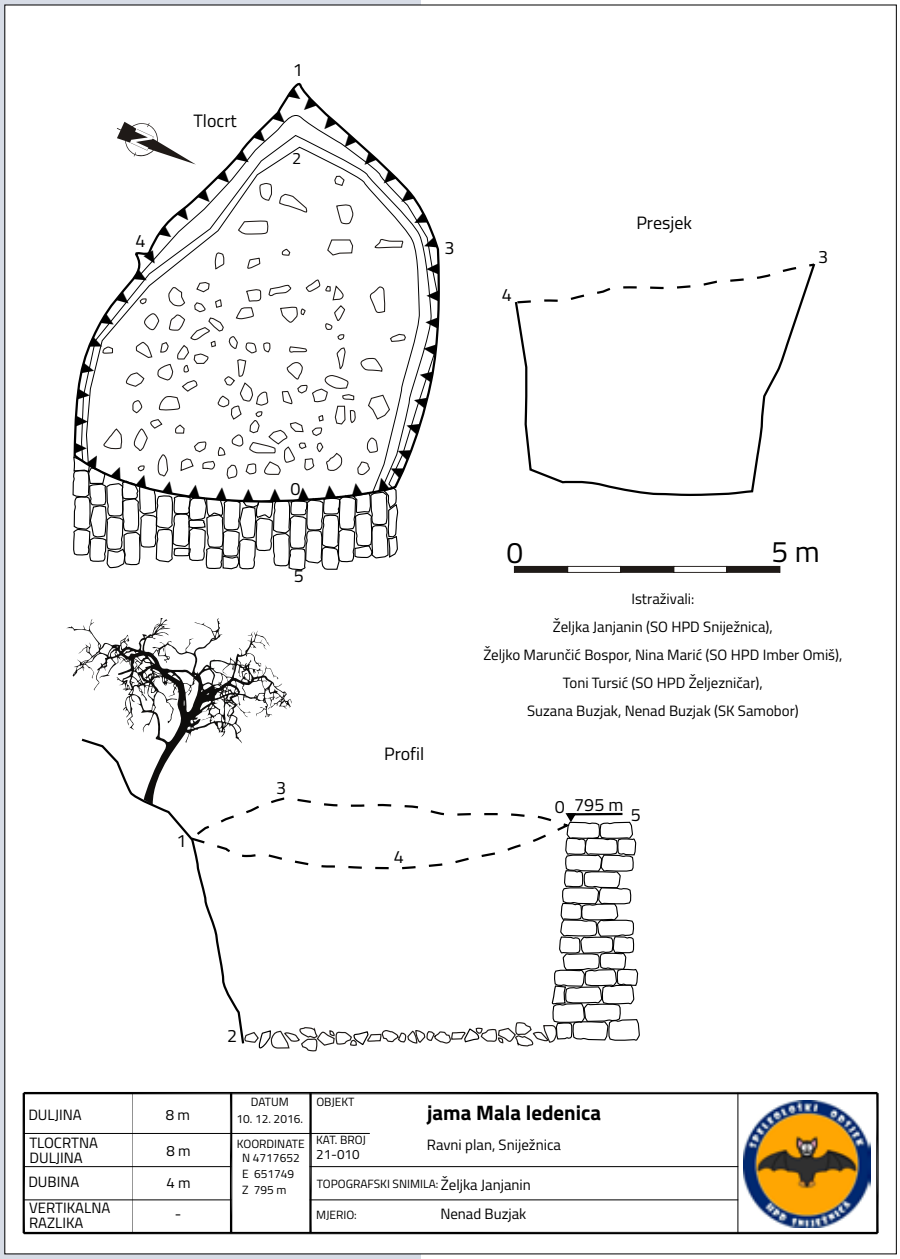
By: Jelena Beželj

Dubrovnik Enjoyed Ice from Snježnica Mountain as Early as the 17th Century



Since ancient times, humans have strived to settle in one place for the long term, but food storage was always one of the biggest problems. On hot summer days, when it was not possible to store surpluses in cold storage, food would spoil quickly, and during long periods of drought, people were forced to look for a new home – simply to find food. In today's world, when electrical appliances like refrigerators are part of everyday life, we can scarcely imagine the hardships our ancestors went through to come up with the simple 'invention' of ice.

"In the summer evenings, a well-organized operation transported ice from the Konavle Hills to Dubrovnik almost every day from April to September.



Not so long ago, in the time of the Dubrovnik Republic (1358-1808), in the summer evenings, a well-organized operation transported ice from the Konavle Hills to Dubrovnik almost every day from April to September. If the demand was high, ice was sometimes transported even from October to December.

The Konavle Hills is an area of Konavle located at an altitude of 400 to 900 meters, on the western and northern slopes of Mount Sniježnica. The area is unique for its numerous elongated and wide sinkholes in which there are many speleological formations, including a number of so-called ice caves. In the Konavle Hills, ice caves are natural or modified caves, about 10 meters deep, with wide openings that could be easily covered with straw. During the time of the Dubrovnik Republic, in the winter days when it would snow in the Konavle Hills, the ice caves would be filled with snow. This was most often in January or February. The snow would then be covered with bushes and straw, and the ice caves covered and closed until early spring. The Rector was responsible for their maintenance and management, with the obligatory supervision of the guard. In the early evening, the ice would be collected in the ice caves near the village of Duba and loaded onto

“The people of Dubrovnik used ice for pleasure, to cool drinks or make ice cream. Ice was a constant expense of the Rector, either as a diplomatic gift or a refreshment for the meeting of the Senate.



horses, which would then transport it to Cavtat. Finally, in the early morning hours, they would travel further by boat from Cavtat to Dubrovnik.

The first mention of ice, known in archival records as "snow", dates from the first half of the 17th century. In fact, while most people of that time considered ice a luxury, the people of Dubrovnik used ice for pleasure, to cool drinks or make ice cream. Ice was a constant expense of the Rector, either as a diplomatic gift or a refreshment for the meeting of the Senate. Dubrovnik nobles enjoyed ice that could be bought in Dubrovnik in the so-called Ice Street, and in the 18th century there is also a mention of buying ice cream.

According to calculations, horses could carry a maximum of 110 kg of ice, and the demand in the warmest periods could exceed 260 kg per day. Therefore, people from Dubrovnik also supplied themselves with ice from the Herzegovinian mountains. The people of Hercegovina would transport the ice to the village of Mrcine, today known as Dubravka. Then the parish priest of Mrcine would organize local young men to transport it on horseback to Cavtat, from where it would sail to Dubrovnik by boat, as usual.

The job of transporting ice was hard and strenuous. However, even though the local youth and the Hercegovians were well compensated, demands for their service were known to be refused. Thus, on August 25, 1778, the parish priest from Mrcine wrote: "I cannot understand the stubbornness of these peasants, who did not come to carry ice tonight, either."

Although in the past, transporting the supply of ice was a laborious task, and the walk to the ice caves an unpleasant practice, today, healthy mountain tourism is increasingly popular. The trail to the Konavle Ledenice (ice caves) is well marked and starts from the village of Duba, near the church of St. Stephen. Perhaps you'll have an opportunity to visit these caves yourself!





Teniska zvijezda Marin Čilić otkriva zašto mu je Cavtat najdraže mjesto na svijetu



Napisala: **Maja Rilović Koprivec**

Proslavljeni hrvatski tenisač Marin Čilić, rođen u Međugorju, danas sa suprugom Kristinom Milković Čilić i sinovima Baldom i Vitom živi u Monte Carlu, no njegova veza s Konavlima otkriva nam, posebna je, pozitivna, topla, a pojedini trenuci provedeni u Konavlima neprocjenjivi.

Život profesionalnog sportaša užurban je i stresan, a vodi ga na sve strane svijeta pa Marin rijetke slobodne trenutke često provodi u Konavlima, supruginom rodnom kraju, gdje uživa u obiteljskom okruženju i ne krije koliko se ovdje ugodno osjeća.

- Sretan sam što sam zet baš u Konavlima, u kraju koji je, rekao bih, jako blizak mojoj rodnoj Hercegovini po dugoj tradiciji i koji čvrsto drži do obitelji, zajedništva i prijateljstava. – priča Marin što najviše voli u najjužnijem dijelu Hrvatske i zašto mu je upravo Cavtat draži od svih svjetskih metropola koje je obišao u svojoj uzbudljivoj teniskoj karijeri.

- U Konavlima me dojmilo okruženje i zajednica koja živi mirno i pitomo. Mali mediteranski kutak gdje ljudi odišu pozitivom, žive ugodan život, a opet na neki način rado dijele to mjesto ispod Sunca s ljudima koji tu dođu kako bi se i oni osjećali kao kod kuće.

Cavtat mi je svakako najdraže mjesto u Konavlima, a kako sam prošao i puno svjetskih gradova, rekao bi da mi je jedno od, ako ne i najdraže mjesto na svijetu.

Volim provoditi vrijeme šetnjom oko poluotoka, uživati u prirodi i pogledu na more. Također, proći rivom u vrijeme zalaska sunca, sjesti ispred vaterpolskog 'bazena' i gledati djecu na vaterpolu, poći na misu u crkvu sv. Nikole, počastiti se najfinijom lokalnom hranom. Da ne zaboravim Pasjaču kao jedno od najljepših mjesta na Zemlji, ili ribanje na barci s dragim prijateljima iz Cavtata na jednom od najljepših dijelova našeg Jadrana. Neprocjenjivo. Puno je stvari koje čovjeka ispunjavaju pozitivnom energijom u konavoskom kraju! – govori Marin zašto voli Konavle.

Velika svjetska teniska zvijezda Marin Čilić osvajač je 20 pojedinačnih titula u profesionalnoj teniskoj karijeri među kojima i **US Opena 2014.** godine. Igrao je u čak 36 finala, a kao jedan od najboljih hrvatskih tenisača ikada, Marin je 2018. odveo reprezentaciju Hrvatske do osvajanja Davis Cup titule svjetskog prvaka. Osvajač je i srebrne medalje na **Olimpijskim igrama 2020.** u Tokiju.

Marin Čilić jedan je od velikih sportaša koji nije poznat samo po pomicanju granica u sportu, nego svoju veličinu pokazuje i izvan sportskih terena, kroz filantropski i humanitarni rad. Kristina i Marin Čilić čvrsto vjeruju kako svako dijete ima neograničen potencijal i osnivači su Zaklade Marin Čilić koja, od 2016. godine, kroz obrazovne, sportske i programe ohrabrivanja, pruža podršku djeci diljem svijeta kako bi njihove snove pretvorili u stvarnost.

Za svoju posvećenost kroz Zakladu Marin Čilić dobitnik je i nagrade Arthur Ashe Humanitarian Award koju Udruženje teniskih profesionalaca (ATP) dodjeljuje za humanitarni rad.



Tennis star Marin Čilić reveals why Cavtat is his favorite place in the world



By: **Maja Rilović Koprivec**

Celebrated Croatian tennis player Marin Čilić, born in Međugorje, Bosnia and Hercegovina, lives in Monte Carlo with his wife Kristina Milković Čilić and sons Baldo and Vito, but his connection to Konavle is, as he reveals, special, positive, and warm. As he tells it, some moments spent in Konavle are priceless.

The life of a professional athlete is hectic and stressful, and his sport takes him all over the world, so Marin often spends his rare free moments in Konavle, where his wife grew up, where he enjoys spending time with his family. He makes no secret of how comfortable he feels in Konavle.

"I am happy to be a son-in-law of Konavle, a region which is, I would say, very close to my native Herzegovina in terms of its long tradition of family, community, and friendships."

Marin tells us what he loves most about the southernmost part of Croatia and why Cavtat is dearer to him than all the world metropolises he has visited during his exciting tennis career.

"In Konavle, I was impressed by the environment and the community that lives peacefully and picturesquely. In this small Mediterranean corner, people exude positivity; they live a comfortable life, and yet in some way are happy to share this place under the sun with visitors so that they also feel at home."

"Cavtat is definitely my favorite place in Konavle, and since I have also traveled to many great cities, I would say that it is one of, if not the favorite place in the world for me."

"I love spending time walking around the peninsula, enjoying the nature and the sea view. Also, walking along the waterfront at sunset, sitting in front of the water polo 'pool' and watching the children playing water polo, going to mass in the Church of St. Nicholas, enjoying the finest local food. I can't forget to mention Pasjača beach as one of the most beautiful places on Earth, or fishing on a boat with dear friends from Cavtat in one of the most beautiful parts of our Adriatic. Priceless. There are so many things that fill a person with positive energy in the Konavle region," says Marin.

A great world tennis star, Marin Čilić has won 20 singles titles in his professional tennis career, including the US Open in 2014. He has played in 36 finals, and as one of the best Croatian tennis players of all time, Marin led the Croatian National Team to win the Davis Cup World Champions title in 2018. He is also the winner of the silver medal at the 2020 Olympic Games in Tokyo.

Marin Čilić is one of the great athletes who is not only known for pushing the boundaries in sports, but also shows his greatness off the sports field, through philanthropic and humanitarian work. Kristina and Marin Čilić firmly believe that every child has unlimited potential and are the founders of the Marin Čilić Foundation which, since 2016, has been providing support

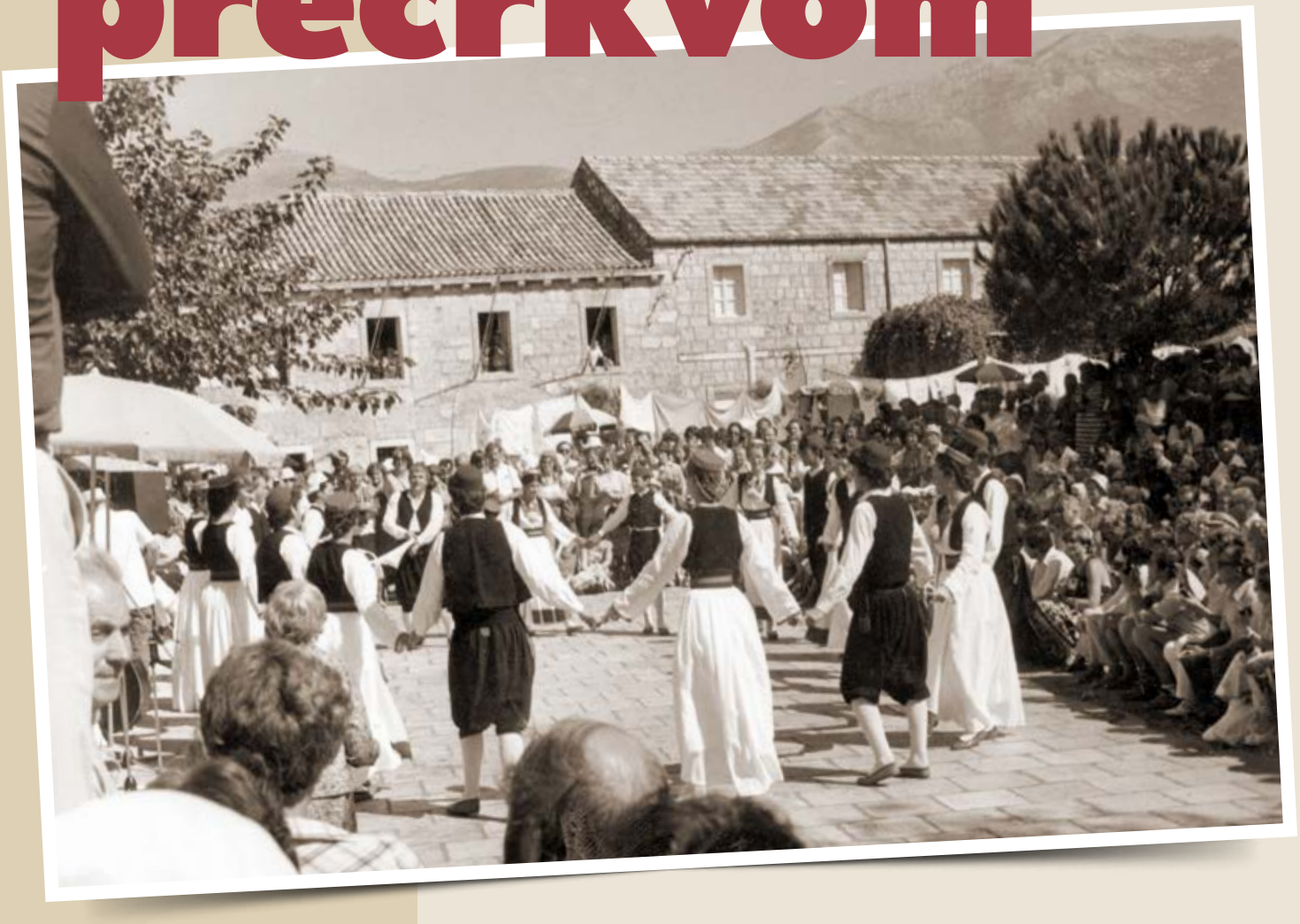


to children around the world through education, sports, and empowerment programs to help them turn their dreams into reality.

For his dedication through the Marin Čilić Foundation, he is also the recipient of the Arthur Ashe Humanitarian Award, which the Association of Tennis Professionals (ATP) grants for humanitarian work.



Da mi je zabalat precrkvom



„Ples je u Konavlima od davnina bio izuzetno važan dio života; balalo se po gumnima, domovima, školama, a u Čilipima i na taraci ispred sadašnjeg Zavičajnog muzeja.

Zvonik crkve svetoga Nikole u Čilipima pokazuje nam put do najljepše konavoske plesne pozornice na otvorenom na kojoj desetljećima, u jedinstvenim narodnim nošnjama, plešu Konavoke i Konavljani. Čuvari tradicije na trgu „precrkvom" s ponosom prezentiraju sve ono što su im njihovi preci ostavili u nasljedstvo. Sve je krenulo još 60-ih godina zahvaljujući „klobučarima" ili „krilašima", specifičnim rupcima koje su na glavama nosile Konavoke. Zahvaljujući tim atraktivnim pokrivalima za glavu, kao dijelu ženske konavoske nošnje, nedjeljne mise u Čilipima su ostajale trajno zabilježene u objektivima turista koji bi im se priključili u molitvama. Taj savršeni sklad ljepote i glamuroznost tradicijskih odora bio je povod za početak novog poglavlja u životu Čilipa u kojima je prije 70 godina osnovano Kulturno-umjetničko društvo Čilipi.

Nema kuće u Čilipima koja u dugogodišnjoj povijesti ovoga Društva, na ovaj ili onaj način, nije bila dijelom ove folklorne priče Konavala. Središnji nedjeljni događaj u Čilipima je sveta misa u crkvi svetoga Nikole. Upravo u tom prostoru se rodila ideja o prezentaciji

Napisao: **Ivica Puljić**

konavoske nošnje i običaja turistima.

- *Tako je sve krenulo, a danas šezdesetak mališana u 3 skupine uče balati, a dvadesetak svirati. Tu je i skupina budućih lijeričara, stoga nema straha niti za budućnost čilipskog folklora.* – s ponosom ističe Stipica Vezilić, predsjednik KUD-a Čilipi.

Prvi nastup u Čilipima ispred crkve sv. Nikole održan je 1967. godine na makadamu bez tribina, no potom je folklorni izlet postao neizostavna ponuda dubrovačkih turističkih agencija. Suradnja s tadašnjom turističkom agencijom Atlas otvara sasvim novu stranicu u životu ovog konavoskog mjesta.

Prostor „precrkve“, kako ga nazivaju domaći ljudi, okružen tradicionalnim kamenim građevinama, kao mikrolokalitet na kojem se godinama ispisuje svojevrsni udžbenik o očuvanju tradicije, kulture i baštine ovoga kraja, kao da se oblikovao upravo prema potrebama Čilipa, prezentacije folklora i očuvanja konavoske baštine. Otvorenost mjesta događajima koji se organiziraju svake nedjelje i podrška žitelja koju daju Društvu ovdje pokazuju sve









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ljepote suživota lokalnog stanovništva s potrebama turizma. Zahvaljujući turizmu i prezentaciji tradicije počelo se više voditi računa o tradicionalnim nošnjama, pazi se kako se i što se oblači.

- *Znalo se prvih godina vidjeti i djevojke sa šiškama ili bez pletenica, ali nakon 80-ih godina toga više nema. Isprofilirao se način poštivanja konavoske narodne nošnje, u čemu je bilo značajnog utjecaja Muzeja i galerija Konavala te samih žitelja ovog kraja.* – slažu se dugogodišnji članovi društva Marko Matić i Stipica Vezilić.

Članove ovog Kulturno-umjetničkog društva mnogi doživljavaju profesionalcima, no oni sebe smatraju samo zaljubljenicima u folklor i svoje mjesto. Iako Društvo raspolaže fundusom nošnji, one koje članovi redovito prezentiraju su njihovo osobno vlasništvo. Svi brinu o svojim nošnjama, čuvaju ih u svojim kućama i u njima nedjeljom dolaze na misu. Bilo je godina, posebno ratnih 90-ih, kada je u agresiji stradalo i zapaljeno cijelo selo, pa tako i veliki dio nošnji, vezova i uspomena. Inat je tada proradio u svima pa se *balalo* (plesalo) bez obzira ima li ljudi u publici ili ne, a *balalo* se i dok su po Konavlima još padale neprijateljske granate. Žene po selu naučile su praviti dijelove nošnje pa je kroz godine dobar dio uništenoga folklornog blaga obnovljen i svaka kuća je svojim malim doprinosom dovela do zajedničke pobjede u kojoj danas uživaju sve generacije. Od onih najmlađih do najstarijih, svima je čast

Napisao: **Ivica Puljić**

biti dijelom folklorne priče.

- *Ples je u Konavlima od davnina bio izuzetno važan dio života; balalo se po gumnima, domovima, školama, a u Čilipima i na taraci ispred sadašnjeg Zavičajnog muzeja.* - prisjeća se Marko Matić, član društva koji je balao u prvoj muškoj postavi čilipskog KUD-a. Plesni i glazbeni repertoar kroz proteklih 70 godina doživio je neke manje promjene, ali do danas je sačuvan sličan koncept. Program se otvara najstarijim konavoskim kolom „potkolom", a prate ga „poskočica" i „čičak" u kojem mladići na šaljiv način otimaju djevojke za ples. Svadbeni običaji Konavala i konavoska zdravica središnji su dio programa, a nakon toga slijedi ples „namiguša" i nastup klape Čilipi.

Spominje se Marko Matić, među ostalima, i poznatog učitelja Nika Skurića koji je dao veliki doprinos očuvanju folklorne baštine do današnjih dana. Učile su se pjesme i plesovi, a ostavio je duboki trag u tradicijskom plesu. Ljudi su se u Čilipima okupljali ispred crkve, u prostorima seoske blagajne, a osnivanjem Društva željeli su potaknuti organiziranje kulturnog života u mjestu. Podsjeća nas Matić da ovo nije samo obljetnička godina KUD-a Čilipi, već i 50 godina Muzeja i 40 godina klape Čilipi.

Te tri obljetnice ipak su priča o jednoj ljubavi Konavljana prema onome što su naslijedili od svojih starih i što prenose generacijama koje dolaze.

„Ljudi su se u Čilipima okupljali ispred crkve, u prostorima seoske blagajne, a osnivanjem Društva željeli su potaknuti organiziranje kulturnog života u mjestu.







If only I were to dance in front of the church





The bell tower of the church of St. Nicholas in Čilipi guards over the most beautiful open-air dance floor in Konavle, where local men and women have been dancing in unique folk costumes for decades. On the square in front of the church, the guardians of tradition proudly bring to life the heritage that their ancestors have passed down to them. This performance started back in the 1960s thanks to the ***klobučari*** or ***krilaši***, the traditional hats with headscarves worn by Konavle women. Thanks to these attractive head coverings (part of the Konavle women's traditional dress), Sunday masses in Čilipi were permanently recorded in the photographs of many tourists who would join them in prayers. That

By: **Ivica Puljić**

perfect harmony of beauty and the unique appeal of traditional dress was the reason for the beginning of a new chapter in the life of Čilipi when the culture and arts society was founded 70 years ago.

There is no house in Čilipi that, in the long history of this society, has not been a part of this folklore story of Konavle, in one way or another. The central Sunday event in Čilipi is the Holy Mass in the church of St. Nicholas. It was in this space that the idea of presenting Konavle dress and customs to tourists was born.

"That's how it all started, and today about 60 children in three groups learn to dance, and about 20 to play music. There is also a group of future players of the ***lijerica*** [traditional string instrument], so there is no fear for the future of Čilipi folklore," proudly states Stipica Vezilić, president of the Čilipi Culture and Arts Society, known as "KUD Čilipi".

The first performance in Čilipi in front of the church of St. Nicholas was held in 1967 on the gravel road, without stands for spectators. With time, a folklore excursion to witness these performances became an essential part of the offer of Dubrovnik tourist agencies. Cooperation with the former Atlas tourist agency opened a completely new page in the life of this Konavle village.

The space ***precrkve*** or "before the church", as the locals call it, surrounded by traditional stone buildings, is a perfect micro-location, almost a textbook on preserving the tradition, culture, and heritage of this region. It seems to have been shaped exactly according to the needs of Čilipi, for the presentation of folklore and the preservation of Konavle heritage. The openness of this place to events that are organized every Sunday and the support of the residents for the society show the beauty of the coexistence of the local

"That perfect harmony of beauty and the unique appeal of traditional dress was the reason for the beginning of a new chapter in the life of Čilipi when the culture and arts society was founded 70 years ago.







“Dancing has since olden times always been an extremely important part of life in Konavle; people danced on the gumno (threshing floors), in homes, schools, and in Čilipi, on the terrace in front of the present-day Konavle County Museum.

population with the needs of tourism. Tourism and the preservation of our tradition revived the interest of local people in traditional dress, and they are careful about how and what they wear.

“In the first years, you could see girls with [modern hairstyles like] bangs or without braids, but after the 1980s, that was no longer the case. The way of respecting the Konavle folk costume has been refined, and the Museums and Galleries of Konavle and the inhabitants of this region themselves had a significant influence,” Marko Matić and Stipica Vezilić, long-time members of the society, tell us.

Many people see the members of this culture and arts society as professionals, but the members only see themselves as lovers of folklore and their village. Although the Society has a collection of traditional clothing, those that the members regularly present are their own personal property. They all take care of their costumes, keep them in their homes and come to mass dressed in them on Sundays. There were years, especially the war years of the 1990s, when the whole village was destroyed and burned in the aggression, including a large part of the traditional costumes, embroideries, and memories. A healthy spitefulness then awoke in everyone, so they danced (***balalo se***) regardless of whether there were people in the audience or not, and they danced even while enemy shells were still falling in Konavle. The women in the village learned to make parts of the costume, so over the years a good part of the destroyed folklore

By: **Ivica Puljić**

treasure was restored and each house with its small contribution led to a common victory that all generations enjoy today. From the youngest to the oldest, it is an honor for everyone to be a part of the folklore story.

"Dancing has since olden times always been an extremely important part of life in Konavle; people danced on the ***gumno*** (threshing floors), in homes, schools, and in Čilipi, on the terrace in front of the present-day Konavle County Museum," recalls Marko Matić, a member of the society who danced in the first male ensemble of KUD Čilipi. The dance and music repertoire has undergone some minor changes over the past 70 years, but the concept has remained similar to this day. The program opens with the oldest Konavle dance "potkolo", followed by "poskočica" and "čičak", in which young men jokingly snatch girls for dancing. Konavle wedding customs and the Konavle wedding toast are the central part of the program, followed by the "namiguša" dance and the performance of the Čilipi ***klapa*** singing group.

Marko Matić mentions, among others, the famous teacher Niko Skurić, who made a great contribution to the preservation of folklore heritage to this day. Songs and dances were learned, and he left a deep mark on traditional dance. People in Čilipi gathered in front of the church, in the premises of the village treasury, and by founding the society they wanted to encourage the organization of cultural life in the village. Matić reminds us that this is not only the anniversary year of KUD Čilipi, but also the 50th anniversary of the Museum and the 40th anniversary of the Čilipi klapa singing group.

These three anniversaries are a story of the love of the people of Konavle for what they have inherited from their ancestors and what they are passing on to the generations to come.

"People in Čilipi gathered in front of the church, in the premises of the village treasury, and by founding the society they wanted to encourage the organization of cultural life in the village.



RENAULT 4 i Konavle vole se javno



Napisala: **Lidija Crnčević**

Priča o povezanosti automobila Renault 4 i Konavala već je pomalo postala i legendarna, a seže u drugu polovinu 20. stoljeća kada je gotovo svaka konavoska kuća u dvorištu imala parkiranog jednog, a poneka i dva *mala diva*.

Mali div – pravi je pojam koji označava sve karakteristike ovog francuskog vozila koji se proizvodio od 1961. do 1994. jer su ga karakterizirale izdržljivost, štedljivost i funkcionalnost. Bio je udoban za vožnju po gradu, a iznimno koristan za život na selu gdje se koristio za odlazak u baštine ili prijevoz poljoprivrednih proizvoda do place. Renault ili četvorka, kako ga se često nazivalo od milja, bio je iznimno prilagodljiv i pogodan za način života kakav se nekad vodio u Konavlima, a nerijetko bi se posjedovala dva – jedan za „finije" prigode, a drugi za rad u polju. Kad bi se preklopila stražnja sjedala u njegovom bi se prtljažniku moglo, primjerice, prevesti i preko 300 kilograma voćaka, a inače, kabina je nudila komfor i za pet putnika. Prednji pogon predstavljao je još jednu novost u autoindustriji, kao i mjenjač u stilu kišobrana. Da su Francuzi s njime pogodili ukus brojnih kupaca diljem svijeta svjedoči i podatak da ih je, u spomenutom razdoblju, proizvedeno preko 8 milijuna.

Svoj *hommage* automobilu koji je stekao ogromno povjerenje konavoskog čovjeka jer ga nikad ne bi ostavljao na cjedilu, a bio je udoban, skroman i funkcionalan, odao je Krešo Šapro 2012. godine realizirajući svoju ideju da ih stavi u funkciju turističke ponude ovog plodonosnog ruralnog kraja. Kad se prvih osamnaest preuređenih automobila s otvorenim krovom i obojanom karoserijom našlo na cesti, u koloni, jedno iza drugoga, nije bilo vozača niti prolaznika koji nije svoj pogled zaustavio na njima. Bila je to atrakcija kojom je Šapro potaknuo i povezivanje nekoliko krajeva Hrvatske koje su imale potencijal za razvoj ruralnog i agroturizma. Automobili su, naime, preuređivani u slavonskoj radionici te je njihov put do najjužnijeg

„Kad se prvih osamnaest preuređenih automobila s otvorenim krovom i obojanom karoserijom našlo na cesti, u koloni, jedno iza drugoga, nije bilo vozača niti prolaznika koji nije svoj pogled zaustavio na njima.



Nerijetko se kroz otvorene krovove vide ispružene ruke ushićenih turista koji snimaju i fotografiraju kolonu u kojoj se kreću, budući zbilja tako obojan i iscrtan vozni park obitelji Šapro izgleda kao niska šarenih bombončića na cesti.

hrvatskog, konavoskog kraja poslužio za promoviranje i nešto manje isticanih regija. Povezale su se Baranja, Istra i Konavle te do današnjih dana traje razmjena iskustava, znanja i prijateljstva ljudi sa sličnim interesima i turističkim vizijama. Nakon prerane smrti Kreša Šapra, kojega i danas nazivaju vizionarom ruralnih Konavala, malu obiteljsku agenciju Konavle Travel nastavlja voditi njegova supruga Marija, uz neizmjernu podršku svoje obitelji, osobito troje djece koji nisu htjeli napustiti očevu ideju i uloženi trud u kreativni turistički proizvod. Marija će, u razgovoru, iskreno i otvoreno priznati kako joj je bilo jako teško sabrati se te nastaviti s poslom nakon preranog i iznenadnog odlaska supruga koji je u njihovoj obitelji bio *spiritus movens*. Valjalo je izaći iz „sjene" i preuzeti potpunu odgovornost za život i obiteljski posao. Uspjela je.

U sezonu koja je pred vratima, ulaze s nekoliko novouređenih vozila više pa će sveukupno na raspolaganju imati 28 „četvorki" koje izazivaju ushit svih gosta koji ih iznajme za izlete na neku od vinskih, gastro ili povijesno kulturnih tura koje organiziraju kroz cijelu Dubrovačko-neretvansku županiju Njihovo oduševljenje ne splašnjava ni kada im se priopći da njihovi Renault 4 nemaju hlađenje, nego da im je „klima mediteranska" pa se zna podići i do paklenih tridesetak u zraku, a i da za pokrenuti ih i voziti treba savladati ili se podsjetiti rukovanja mjenjačem-kišobranom. Stoga se, prije izazova i uzbuđenja kretanja na put s automobilima starim nekoliko desetljeća, detaljno upoznaju s načinom njihova upravljanja. Sigurnost i briga da vozila budu u besprijekornom stanju, imperativ je broj jedan u poslovanju obitelji Šapro.

Nemali je broj gosta koji se i po nekoliko puta vraćaju vožnji „malog diva" po prelijepim mjestima hrvatskog juga. Nerijetko se kroz otvorene krovove vide ispružene ruke ushićenih turista koji snimaju i fotografiraju kolonu u kojoj se kreću, budući zbilja tako obojan i iscrtan vozni park obitelji Šapro izgleda kao niska šarenih bombončića na cesti. Uglavnom, nitko se s izleta koje obitelj Šapro organizira u skladu sa željama gosta, ne vraća ravnodušan i razočaran. Dapače. Vožnja Renaultima 4, među kojima je najstariji iz 1988., doživljaj je koji se pamti poput egzotike nekih starih vremena koju su potisnuli suvremeni automatici ugodno rashlađenih kabina. A dobrom doživljaju ljudi se uvijek rado vraćaju.



By: Lidija Crnčević

RENAULT 4 and Konavle Love Affair





“When the first 18 converted cars, with open roofs and brightly painted bodies, found themselves on the road, in a line, one after the other, there was no driver or passerby who did not stop to gaze at them in wonder.

The story of the connection between the Renault 4 automobile and the Konavle area has already become somewhat legendary. This special relationship dates back to the second half of the 20th century when almost every Konavle household had one, and sometimes even two, *Little Giants* parked in the yard.

The nickname Little Giant perfectly describes this French vehicle (produced from 1961 to 1994), characterized by durability, economy, and functionality. It was comfortable to drive in the city, and exceptionally useful for life in the countryside, where it was used to take workers to the fields or to transport agricultural products to the market. Renault or “the four,” as it was often called affectionately, was extremely adaptable and suitable for the way of life that was once led in Konavle, and it was not uncommon to own two – one for “nicer” occasions, and the other for work in the field. When the rear seats were folded down, its trunk could, for example, carry over 300 kilograms of fruit. Otherwise, the cabin offered comfort for five passengers. The front-wheel drive was another novelty in the automotive industry, as was the umbrella-style gearbox. The fact that the French won the loyalty of numerous buyers around the world is also evidenced by the fact that over 8 million were produced during that time.

Konavle native and entrepreneur Krešo Šapro paid homage to the car that had earned the enormous trust of the Konavle people because it would never leave them stranded, and it was comfortable, modest, and functional. In 2012, Šapro put these old cars into use as part of the tourist offer of this fertile rural area. When the first 18 converted cars, with open roofs and brightly painted bodies, found themselves on the road, in a line, one after the other, there was no driver or passerby who did not stop to gaze at them in wonder. It was an idea with which Šapro also encouraged the connection

By: **Lidija Crnčević**

of several parts of Croatia that had the potential for the development of rural tourism and agrotourism. The cars were, namely, converted in a Slavonian workshop and their journey to Konavle in the southernmost part of Croatia served to promote the somewhat less prominent regions. Thus, Baranja, Istria, and Konavle were connected, and to this day the exchange of experiences, knowledge, and friendships continues among people with similar interests and visions of tourism. After the unexpected death of Krešo Šapro, who is still called a visionary of rural Konavle, the small family agency Konavle Travel is now run by his wife Marija, with the immense support of her family, especially her three children who did not want to abandon their father's idea and the effort invested into this creative tourist product. In conversation, Marija honestly and openly admits how difficult it was for her to collect herself and continue with the work after the premature and sudden departure of her husband who was the *spiritus movens* of their family. But, she says, it was necessary to step out of the "shadow" and take full responsibility for life and the family business. She succeeded.

The family is entering the upcoming season with a few more newly converted vehicles, so they will have a total of 28 "fours" which delight all guests who rent them for excursions to one of the wine, gastro or historical-cultural tours they organize throughout Dubrovnik-Neretva County. Visitors' enthusiasm does not wane even when they are told that their Renault 4's do not have air conditioning, but that instead they are equipped with "Mediterranean AC" – an open roof. So, it can rise to a hellish 30 degrees Celsius, and passengers still stay cool. To start and operate these cars, drivers need to master or remember how to operate the umbrella-gearbox. Therefore, before the challenge and excitement of setting off on a journey with cars that are several decades old, drivers are thoroughly familiarized with how to operate them. Looking after safety and maintaining the vehicles in perfect condition is the number one imperative in the Šapro family business.

There are a considerable number of guests who return several times to drive the "Little Giant" through the beautiful landscape of the Croatian south. It is not uncommon to see outstretched arms of delighted tourists through the open roofs, taking pictures, and filming the line in which they are moving, as the Šapro family's fleet of vividly painted cars really looks like a row of colorful candies on the road. Essentially, no one returns from the customized excursions organized by the Šapro family indifferent or disappointed. On the contrary, driving a Renault 4, the oldest of which was made in 1988, is an experience remembered like the exoticism of old times, pushed aside by the modern automatic transmissions and air-conditioned cabins. And people always gladly return to a pleasant experience.

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Višnja
Prunus cerasus
Cherry
Kirsche
Cerise
Višnja
Prunus cerasus
Cherry
Kirsche
Cerise

Napisala: **Paulina Peko Šalja**

Likeri s aromama iz vrta obitelji Bratoš

> **Hrvati se, kada je alkohol u pitanju, drže jednog mudrog savjeta: *Pij malo, pij dobro!***

Ovaj moto poslovna je filozofija Obiteljskog poljoprivrednog gospodarstva Bratoš na Grudi u Konavlima. Iz njihove stoljetne destilerije svake godine izlazi na stotine boca mirišljavog alkohola koji se servira u malim, profinjenim čašicama, po dubrovački nazivanim, *kupicama*.

Prema najnovijim istraživanjima, likeri su najčešći izbor onih koji uživaju u jakim alkoholnim pićima, a ljubitelja prave domaće rakije sve je više. Obiteljsko poljoprivredno gospodarstvo Bratoš već gotovo dva desetljeća niže okuse novih likera, pa tako i nagrade za njihov sastav i okuse. Prošle godine na najprestižnijem hrvatskom natjecanju *Sabatini* - međunarodnom susretu vinogradara i vinara, obiteljsko gospodarstvo Bratoš za svoje likere je osvojilo vrijedne nagrade: likeri od domaće naranče i nespole osvojili su zlatne medalje, liker od ruže je bio srebrni, a brončane medalje za kvalitetu osvojio je liker od limuna. Svi od autohtonih mediteranskih sorti koje rastu u Bratoševim obiteljskim vrtovima.

Kroz ruke članova obitelji Bratoš koji sade, uzgajaju, beru i prave domaće likere, svaka travka, cvijet ili voće prođu desetak puta.



Na bazu rakije od vinove loze, tzv. *lozovaču*, nadograđuju se isključivo autohtone aromatične trave i voće koje likerima daju poseban okus mediteranskog podneblja.

U boci 100% prirodnih likera osjete se svi mirisi i okusi Konavala, dubrovačkog zaleđa, još uvijek neotkrivene hrvatske Toscane.

Neki likeri, poput onog vrlo cijenjenog od ruže, u obiteljskom poljo-

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privrednom gospodarstvu Bratoš rade se godinama.

– Što više odstoje latice u likeru, to se više esencija prenese u tekući oblik, pod kontroliranim uvjetima. – ističe Nikša Bratoš, alfa i omega likera Bratoš.

Svi naši proizvodi iznimno su kvalitetni, bez dodanih ekstrakta i aditiva. Sve je ručno rađeno - od proizvodnje preko destiliranja do posljednje distribucije. Vodimo računa o uzgoju sastojaka sve do skladištenja iako su naše količine ograničene i to nas čini posebnim. - naglašava Bratoš.

Lista likera Bratoš prilično je duga. Kad se vaše ljetovanje u Hrvatskoj počne pretvarati u lijepu uspomenu, okuse Konavala i Mediterana možete ponovno osjetiti u posebnom ritualu ispijanja likera te produžiti uživanje onoliko koliko traje i boca likera. U ponudi je čak 16 raznih okusa likera Bratoš i to likeri od mirte, limuna, metvice, nespole, dunje, rogača, višnje, pelina, šipka, ruže, oraha, pa i liker napravljen od konavoskog vina.



Mirišljavi, fini liker od ruže među najpoznatijim je proizvodima likera Bratoš. Poslužuje se kao aperitiv ili kao slatko piće za nazdravljanje u posebnim prilikama. Latice su posebna vrsta danas rijetke ruže, lat. *rosa centifolia*, koja se po starinskoj recepturi priprema na suncu Mediterana.

U Dubrovniku se liker od ruže tradicionalno dodavao u dvije posebne slastice - uskršnji slatki kruh tzv. *pinicu* i *dubrovačku rozatu*, slasticu najsličniju *creme bruleeu* koja je upravo po likeru od ruža i dobila ime.

U boci likera od ruže Bratoš sljubljena je cvjetna nota pomno odabranih i savršeno očuvanih svježih ružinih latica s bazom rakije od grožđa. To je neponovljiv okus za nepce.

U Dubrovniku i njegovoj okolici liker od ruže zove se *rozulin* i ima poseban ritual ispijanja: kroz fino staklo čašice promotri se boja likera prelomljena svjetlošću, zatvore se oči, duboko pomiriše esencija ruža odstajalih u likeru pa tek onda gucne jedan mali, kratki gutljaj... Jer rozulin Bratoš se baš tako pije - malo po malo, s puno uživanja.

By: Paulina Peko Šalja



Liqueurs with aromas from the Bratoš family garden

“When it comes to alcohol, Croats follow a wise piece of advice: “Drink little, drink well!”

This motto is the business philosophy of the Bratoš Family Farm in Grude, Konavle. From their century-old distillery, hundreds of bottles of fragrant alcoholic beverages are produced each year, which are served in small, elegant glasses called *kupica*.

According to recent research, liqueurs are the most common choice for those who enjoy strong alcoholic beverages, and there are more and more lovers of real homemade brandy. For almost two decades, the Bratoš Family Farm has been creating new liqueur flavors and earning awards for their composition and taste. Last year, at the most prestigious Croatian competition Sabatini – an international meeting of winegrowers and winemakers, the Bratoš Family Farm won valuable awards: their orange and loquat (*nespola*) fruit liqueurs won

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gold medals, while their rose liqueur won silver, and lemon liqueur won the bronze medal for quality. All of them are made from indigenous Mediterranean varieties that grow in the Bratoš family gardens.

Through the work of the Bratoš family members who plant, grow, harvest, and produce homemade liqueurs, each herb, flower or fruit passes through hardworking hands dozens of times.

Only indigenous local aromatic herbs and fruits are added to the brandy base made from grape pomace, called ***lozovača***, which gives the liqueurs a special taste of the Mediterranean climate.

In a bottle of 100% natural liqueurs, you can experience all the smells and tastes of Konavle, the Dubrovnik hinterland, the still undiscovered ‘Croatian Tuscany’.

Some liqueurs, such as the highly prized rose liqueur, have been made for years at the Bratoš Family Farm.

“The longer the petals are in the liqueur, the more essence is transferred to the liquid form – under controlled conditions,” emphasizes Nikša Bratoš, the alpha and omega of Bratoš liqueurs.

“All of our products are of exceptional quality, without added extracts or additives. Everything is done by hand – from production to distillation to final distribution. We take care of the cultivation of the ingredients all the way to storage, even though our quantities are limited, and that makes us special,” says Bratoš.

The list of Bratoš liqueurs is quite long. When your vacation in Croatia starts to turn into a beautiful memory, you can still experience the tastes of Konavle and the Mediterranean once again in the special ritual of sipping liqueurs, prolonging the enjoyment for as long as the bottle of liqueur lasts. The selection includes 16 different flavors of Bratoš liqueurs: myrtle, lemon, mint, loquat, quince, carob, cherry, wormwood, rosehip, rose, walnut, and even liqueur made from Konavle wine.

The fragrant, fine rose liqueur is one of the most famous Bratoš liqueur products. It is served as an aperitif or as a sweet drink for toasting on special occasions. The petals are a special type of, in our times, rare rose (lat. ***rosa centifolia***), which is prepared in the Mediterranean sun according to an old recipe.

In Dubrovnik, rose liqueur was traditionally added to two special sweets – Easter sweet bread called ***pinica*** and Dubrovnik’s ***rozata***, a dessert most similar to creme brulé or flan, which was actually named after the rose liqueur.

A floral note of carefully selected and perfectly preserved fresh rose petals with a base of grape brandy is promised in a bottle of Bratoš rose liqueur. It is an inimitable taste for the palate.

In the Dubrovnik area, rose liqueur is called ***rozulin*** and is enjoyed with a special ritual: the color of the liqueur is observed through the fine glass of a small crystal goblet, broken by the light, the eyes are closed, the essence of roses aged in the liqueur is inhaled deeply, and only then a small, short sip is taken... Because Bratoš rozulin is drunk just like that – little by little, with great pleasure.

By: **Paulina Peko Šalja**





Slatki okus tradicije iz Mihanića

Domaćini s ljubaznošću dočekuju male grupe posjetitelja u svojoj kušaonici. Za njih je recept individualni pristup svakom gostu kojem omoguće da uroni u prošlost obitelji, osobno istraži maslinike, vinograd, povrtnjak...

Arancini, broštulani mjenduli, kontonjata, mantala... delicije koje brzo prepoznaju istančana nepca ili tek upoznaju ona stranih posjetitelja, izrađuju se po tradicionalnoj recepturi u OPG-u Pero Šiša koje nudi čak 12 različitih poslastica izrađenih po recepturama koje se prenose s koljena na koljeno. Smješteno u samom srcu Konavala, ovo obiteljsko poljoprivredno gospodarstvo iz Mihanića pravo je utočište tradicije okusa za sve ljubitelje *gulozeca* i vrhunskih vina.

Za obitelj Šiša, koja se prvi put spominje u 14. stoljeću, povijest je oduvijek važna, ali isto tako i trenutak u kojem žive pa su odlučili svoje gazdinstvo preobraziti iz tradicijski poljoprivrednog u ono za izradu slastica namijenjenih širem tržištu. Pri tom se, dakako pazi na raznolikost asortimana starinskih dubrovačkih slastica. Osim ukusnih slatkih zalogaja, familija je prepoznala i veliki potencijal u maslinovom ulju i svijetu vina. U svom masliniku brine za čak 300 stabala maslina koje daju izvanredno ekstra djevičansko maslinovo ulje. Skrbe i o plodonosnom vinogradu s plavcem malim za suho crno vino, te tradicionalnu lozovaču iz koje proizvode raznovrsne likere.

Domaćica Ksenija Šiša objašnjava

kako vinograd plavca malog, autohtone sorte srednje i južne Dalmacije, donosi savršeno grožđe za proizvodnju suhog crnog vina.

- Jedina je to sorta koja se uzgaja u Hrvatskoj, a koja rijetko dolazi na tržište pod pravim imenom sorte. Obično je nalazimo pod umjetničkim nazivima koji najčešće označavaju geografski položaj, ali i umjetničkim nazivima drugih značenja. Naš Plavac mali nosi ime „Modrina". Izraz „modrina" se u narodu koristi kao opis zdravih i snažnih biljaka, a također je i dio ženske narodne nošnje Konavala. – kaže nam Ksenija.

U OPG-u Pero Šiša njeguju tradicionalni pristup proizvodnje vina. U procesu fermentacije odbacuju upotrebu umjetnih kvasaca, tijekom dozrijevanja ne dodaju nikakve aditive, a pri pretakanju vina ne primjenjuju filtraciju.

- Naše vino s pravom možete nazvati "prirodnim vinom". Naša proizvodna filozofija vrlo je jednostavna - kakvo je grožđe, takvo je i vino! Kako bismo postigli trajnu kvalitetu vina, redovito provodimo selektivnu berbu grožđa.





Svaki dio grožđa ima svoju posebnu svrhu, jedan dio se koristi za proizvodnju rakije, drugi za pripremu varenika koji se koristi u mantali, dok je treći dio, koji nam je posebno drag, namijenjen proizvodnji vina. – ističu iz OPG-a i otkrivaju nam recept za pripremu ukusne mantale za koju su ključni sastojci grožđe i pšenično brašno.

- Iako se mogu koristiti sve visokokvalitetne vrste grožđa, najbolju mantalu daje sorta Plavac mali. Zbog toga mantalu često nazivamo i "Okus plavca malog". Proces izrade počinje reduciranjem grožđanog soka, mošta, na trećinu odmah nakon drobljenja grožđa, a prije početka fermentacije, kako bi se sačuvao šećer. Ovaj slatki sok naziva se varenik. Pšenično brašno melje se u staromodnom kamenom mlinu. Brašno sadrži sve dijelove pšeničnog zrna, od najbogatijih do najfinijih zrna. U mantalu dodajemo cimet, muškatni oraščić, klinčiće i orašaste plodove. Ovu slasticu možemo usporediti s energetskom pločicom bez dodanog šećera, bogatog okusa ukuhanog vina, začina i oraha koja se poslužuje u svim prilikama. – otkrivaju nam iz OPG Pero Šiša malu tajnu tradicionalnih delicija konavoskog kraja, a koju dijele i posjetiteljima pa oni tako postaju svjedoci obiteljske povijesti obitelji Šiša.

Degustacija slastica tek je dio ukupnog doživljaja koji uključuje i priliku za kušanje domaćeg ekstra djevičansko maslinovog ulja i suhog crnog vina plavca malog. U ponudi je i pitki roze - ljetno vino koje će svakoga osvježiti. U OPG-u Šiša putnik namjernik naći će i likere poput višnjaka, orahovice i pelina, odličan dodatak gastronomskoj simfoniji, uz posebne arome i okuse Konavala.

Osobitost ovog obiteljskog gospodarstva svakako je i u pristupu posjetiteljima. Domaćini s ljubaznošću dočekuju male grupe posjetitelja u svojoj kušaonici. Za njih je recept individualni pristup svakom gostu kojem omoguće da uroni u prošlost obitelji, osobno istraži maslinike, vinograd, povrtnjak...

- Na taj način najbolje mogu doživjeti svu raznolikost samoniklog bilja koje raste na gospodarstvu. Ovo nije samo degustacija, već putovanje kroz dubrovačku tradiciju s posebnom pažnjom prema gostima. OPG Pero Šiša nije samo destinacija, već prilika da postanete dio priče koja traje stoljećima. Dobrodošli u srce Konavala, gdje okusi tradicije postaju živopisan doživljaj! – poručuju s OPG-a Šiša.

By: **Gabrijela Bijelić**

The Sweet Taste of Tradition



“The hosts welcome small groups of visitors to their tasting room with kindness. For them, the recipe is an individual approach to each guest, allowing them to immerse themselves in the family’s past, personally explore the olive groves, vineyards, vegetable gardens...

Candied orange peels, caramelized almonds, quince jelly, grape must dessert ... these delights, which are quickly recognized by sophisticated palates or are perhaps new to foreign visitors, are made at the Pero Šiša Family Farm, which offers as many as 12 different delicacies made according to traditional recipes passed down from generation to generation. Located in the heart of Konavle, this family farm in the village of Mihanići is a true haven of traditional flavors for all lovers of sweets and fine wines.

For the Šiša family, whose roots in this area go back to the 14th century, history has always been important, but so is the moment in which they live, so they decided to transform their farm from a traditional agricultural farm into one specialized in the production of sweets intended for the wider market. At the same time, of course, attention is paid to the diversity of the assortment of traditional Dubrovnik desserts. In addition to delicious, sweet treats, the family has also recognized the great potential of olive oil and the world of wine. In their olive grove, they cultivate as many as 300 olive trees that produce excellent extra virgin olive oil. They also take care of a bountiful vineyard with the Plavac Mali grape variety for dry red wine, and other traditional types of grapevines from which they produce various liqueurs.

Hostess Ksenija Šiša explains how





the Plavac Mali vineyard, an indigenous variety from central and southern Dalmatia, produces perfect grapes for the production of dry red wine.

"It is the only variety that is grown in Croatia, and which rarely comes to the market under the real name of the variety. Usually, we find it under artistic names that most often refer to the geographical position, but also names using artistic license, with other meanings. Our Plavac Mali bears the name 'Modrina'. The expression 'Modrina' is used by people as a description of healthy and strong plants, and it is also a part of the women's traditional costume of Konavle," says Ksenija.

At the Pero Šiša Family Farm, they cherish the traditional approach to wine production. In the fermentation process, they reject the use of artificial yeasts, do not add any additives during maturation, and do not apply filtration.

"Our wine can rightly be called 'natural wine'. Our production philosophy is very simple – as is the grape, so is the wine! In order to achieve lasting wine quality, we regularly carry out selective grape picking. Each part of the grape has its own special purpose, one part is used for the production of brandy, the other for the preparation of ***varenik*** (freshly crushed fruit juice that contains the skins, seeds, and stems), which is used to make a dense desert called ***mantala***, while the third part, which is especially dear to us, is intended for wine production," she said, revealing a recipe for preparing delicious mantala for which the key ingredients are grapes and wheat flour.

"Although all high-quality grape varieties can be used, the best mantala is made from the Plavac Mali variety. That is why mantala is often called 'The Taste of Plavac Mali'. The manufacturing process begins by reducing the grape juice, or must, by one-third, immediately after crushing the grapes, and before the start of fermentation, in order to preserve the sugar. This sweet juice is called varenik. Wheat flour is ground in an old-fashioned stone mill. The flour contains all parts of the wheat grain, from the richest to the finest grains. We add cinnamon, nutmeg, cloves, and nuts to the mantala. This sweet can be compared to an energy bar without added sugar, rich in the taste of cooked wine, spices, and nuts, which is served on all occasions," she added, sharing a little secret from the Pero Šiša Family Farm about the traditional delicacies of the Konavle region.

Tasting sweets is just a part of the overall experience that includes the opportunity to taste homemade extra virgin olive oil and dry Plavac Mali red wine. The wine selection also includes a light-bodied rosé – a summer wine that will refresh everyone. At the Šiša Family Farm, a traveler will also find liqueurs such as sour cherry, walnut, and wormwood, an excellent addition to the gastronomic symphony, with special aromas and flavors of Konavle.

The distinctiveness of this family farm is also in its approach to visitors. The hosts welcome small groups of visitors to their tasting room with kindness. For them, the recipe is an individual approach to each guest, allowing them to immerse themselves in the family's past, personally explore the olive groves, vineyards, vegetable gardens... They invite all visitors with this special message:

"In this way, they can best experience all the diversity of wild plants that grow on the farm. This is not just a tasting, but a journey through the Dubrovnik tradition with a special focus on the guests. The Pero Šiša Family Farm is not just a destination, but an opportunity to become a part of a story that has been going on for centuries. Welcome to the heart of Konavle, where the tastes of tradition become a vivid experience!"

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